
A
BOOKE OF
ANGLING, OR
FISHING.

Wherein is shewed, by
conference with Scriptures, the a-
greement betweene the FISHER-
MEN, FISHES, FISHING
of both natures, Temporall,
and Spirituall.

By SAMUEL GARDINER
Doctor of Divinitie.

Mattheu 4.19.
I will make you fishers of men.



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To Sir Henrie Gaudie, sir
Miles Corbet, sir Ham-
mond Le-Strang, sir Henrie Spel-
man Knights, my verie
kinde friends.



Hiah the Prophet, ta- 1.King.11.
king hold of Ieroboams 30.
newe garment, & tea-
ring it out into 12.
peeces, tooke occasi-
on thereupon to prohecie: Elias ser- 1.King.17,
moned on the little meale vessell, and 14.
cruise of oyle of his Hostesse, the wi-
dow of Zarephath: and his scholler
Elizeus did the like, preaching vpon 2.King.4.7
the pitcher of oyle, of the Preachers
widow. By the line of such ex-
amples, I am led to giue the Church
such spirituall Meditations, as in time
I haue deducted from mine angling

The Epistle Dedicatore.

recreation. The comparisons that
lay between the fishers, and fishes of
both kindes, without ransacking fur-
ther reading, are my onely store, and
will serue sufficienly for the com-
mon both instruction and comfort. I
put these labours foorth vnder your
names, as a seale of my zeale and loue
towards you, for that loue which in
some of you hath been ancient, and
in all of you, very good to me. I com-
mend them vnto you, and you vnto
God, who more and more en-
large his holy spirit in you,
to his glory, and
your felicity.

Yours in all loue in the Lord,

Samuel Gardiner.

To the Reader.

Apply it unto prouidence
(God marking me out so
contrary to my thoughts,
to that calling I am in,
to fish for soules) that I
haue so delighted in fish-
ing in my time, it being an
exercise at which the very Cinicks and Sto-
icks will not lowre, or shew frowning browes,
& holding so in comparison with our minister-
iall function, in so perfect a proportion. How
typically the Angelicall vse of Angling shad-
doweth and setteth foorth the duties of both
parts. 1. Preacher. 2. Hearer, and an-
swereſt like the Baptist, to the question of the
Souldiers, Publicans, all commers, what ſhall
we do? I put it to thy iudgement, after thou-
haft but cursorily tranſiſed this Treatiſe. I
trūſt God ſhall ſo bleſſe both it and thee, as
thou ſhalt be caught, and brought thereby as
fishes from the bottome, to the ſhore: from the
bottomleſſe pit of perdition, to the land of
the living, and to the top of beauenly glorie.
So fare thou well.

LUKE.3:2

Thine in prayer to God, for thy good,
SAMUEL GARDINER.



The Contents of this Booke.

The summe of this following Treatise is
abridged in these two Verses:

*Ecclesiam pronaue rego : mihi climata mundi
sunt mare : scripture etia : piscis homo.*

Which I deliuer in English thus:

*The Church I governe as a shippe,
VWee, seas with world compare,
The scriptures are the enclosing nettes,
And men the fishes are.*

Wee will follow this diuision, and con-
taine our selues within these limmited
bounds.

THE





THE FIRST CHAPTER.

Of the Fishermans Ship or Boat.



E that giueth himselfe *The Fisher-
mans pro-
vision, for
his fishing.*
to Fishing, and min-
deth to follow it to the
best prooфе, with the
true and necessarie fur-
niture of that trade, he
prouideth himselfe a
ship, keele, or cocke-boat, out of which
he may lay out and take in his nets, and
be in the vaine and way where the best
doing is. But wee haue a sure and tight
one indeed, if we be of the Church: For *The church*
the Church in Scriptures is compared to *compared*
a Shippe. *Noah* his Ship and Pinnesse did *to a Ship.*
expressly prefigure it, and the Ship out of *Gen.6.14.*
which Christ preached, did not obscurely *18.8. & 7.6.7*
shadow it. It may well hold comparison Math. *13.*
with a Ship, it is so like it in euerie de- *2.3.*
gree. *Mar.4.1.2*
& Luk.5.3
Math.7.25

I. Euerie Shippe hath need of a skilfull

B

and

and watchfull Pilote and Gouernor: so hath the Church, whereof it is fitt with the best, the eternall Sonne of God our Lord Iesus Christ sitting alwayes at the

Mat. 7.25. sterne of it, and carefully keeping it. So that wee need not feare though the Seas roare and beat with their proude waues against it: for he ruleth it with such a steady hand, as it cannot be shaken, & he that

Ps. 121.4. keepeth it, doth neither flumber nor sleepe. Of this wee haue a sure word of

Isay. 43.1. prophecie for our indemnitie; *Feare not, for I haue redeemed thee. I haue called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the flouds, that they doe not ouerflow thee.* And that wee might build vpon it, his promise to the same effect is thus in another part of Scripture repea-

Zach. 2.5. ted; *I, (saith the Lord) will be a wall of fire round about.* The Church hath no need of a visible head, as a Ship hath, as **Poperie** deliuereþ. For sithence Christ is neuer absent, what need haue wee of any outward head to be present? But that Christ is alwaies incubent on his Church, & is present with his ship, his promise to **the** Church proueth, *I will be with you to*

Novisib[le] beadin the Church, as in a ship, sitbence Christ is neuer absent; but guideth it,
C. *the*

the end of the world. Thus was he with No- Mat.28.10
ah whilst his Arke and Barke floated Gen.7.1.
and houered on the surface of the wa- 20. & 8.16.
ters, during all the raging time of the Christ
floud. Our Pilot may seem to vs to flumi- watcheth e-
uer. John.6.17.
ber, when the Ship and Church is in dan- 19.20.21.
ger: but as in the deluge, so in the deuile- Mark.6.47
lifh deuises of men, hee taketh charge of 48.51.
it. So that we may fasten these verses vn- Mat.14.22.
to it translated out of a Greeke verse, of 24.30.32.
which *Sybilla* is said to be the author. 33.
Mark.4.

*Mergitur interdum, sed non submergi- 35.36.37.
tur unquam:* 38.39.40.

*Saluificum Christi seruans ecclesia ver- Mat.8.24.
bum.* 26.

The Church though somtimes drencht, Luke.8.
is neuer drowned: 23.24.25.

Because it is vpon Christ's sauing Gos- *Sybilla's*
pell founded. *verses.*

II. Euerie Ship must haue a Rudder to rule it. The Rudder wherwith the Arke *The rudder
of the ship.*
of Gods Church is guided, is the word of God, the rule and direction of euerie mans life. For if we put the question of *Of the
word of
God, a rule
for vs, &c.*
euerie mans (as *Dauid* doth of the young man, saying: *Wherewithall shall a young*

man cleane his wayes) and say, wherewithall shall young and old, rich and poore, one with another rule his way? the answere is the same taken from the mouth of Gods spirit; *Euen by ruling himselfe according to thy word*. For this is not onely a word of authoitie to binde the conscience: or of wisedome onely to aduise it: or of power onely to conuert it: or of grace onely to comfort it: but it is a word of eternal life, absolutely to blesse vs, and guide this Shippe vnto the key

*Ioh. 6. 27. and hauen of all heauenly happiness: Whe-
68,69. ther else shall we goe, (saith Peter to Christ) Thou hast the wordes of eternall life. By
this he gouerneth and vpholdeith all ac-
cording to the words of the Apostle, *He-
Heb. 1. 3. beareth vp all thinges by his mighty word.**

*The maine III. The maine Mast of this Shippe
Mast of the faltned in the midst of it, to which the
Ship. sayle hangeth, is his gracious promise of
his being with the Church vnto the end
Math. 28. of the world, giuen in writing in this
20. wise; *Loe, I am with you vnto the end of the
Of the gra- world. Of which there is the like enrol-
20. mire of ment in this *Magna charta* and great
Christ to his Charter betweene God and his church,
Church. as in this peece of evidence: *The moun-
taines***

taimes shall remoue, and the hilles shall fall *Isai. 54. 10*
 downe : but my mercie shall not depart from
 thee, neither shall the conenant of my peace
 fall away, (sayth the Lord) that hath com-
 passion on thee. As also in this, *I will see you*
againe, and your hearts shall reioyce, and Ioh. 16. 22
your ioy shall no man take from you.

III. The sayle that maketh this Ship
 ride merrily amidst the lofty surges of the *The Sails
 of the ship.*
 Sea of this world, is our manifest pro- *Math 16.*
 fessed faith, which taketh fast hold of the *16.*
 middle Mast his forenamed kinde pro- *Ioh. 6. 68.*
 mises , nestling it selfe in them as Doues *69.*
 in the holes of Rockes which hoyst vp *Offaith ta-*
 the hearts of the godly aboue all earthly *king hold*
 thinges, and give them a safe thorough- *of Christ's*
 fare , and free-passage through all the *me asfull*
 stormes and tempests of the world. The *promises.*
 Apostle layeth on load of examples of *Heb. 11. 4.*
 such, who by these sayles of faith, which *5. 7. 8. &c.*
 they haue heaued vp , haue passed the
 pikes of this dangerous Nauigation, and
 haue happily arriued at the heauenly Ha-
 uen. I will deale with them as *Salomon*
 did with the brasle in the temple, who *1. Ki. 7. 47.*
 (because it was so massie and so much)
 woulde not stande to weigh it : because
 there are such a number of them, I list not

to number them: he spendeth the whole Chapter in rehearsall of them.

The anchor of the Ship of Hope. V. The Anchor of this our Ship, is not of our owne making: *which haue our refuge to hold fast the hope that is set before vs, which we haue as an anchor of the soule, both sure and stedfast.*

The great cable-rope belonging to this shipp.

VI. The great Cable-rope to the which this our anchor is sure bound, that it cannot be lost, is our Patience, wherewith we possesse our soules, which the Apostle thus earnestly commendeth vnto vs. *For ye haue neede of Patience, that after ye haue done the wil of God, ye might receive the promise.* The patient abiding of the Church is great, for the reward sake that is set before them in Christ their mediator.

The grounde.

VII. The groundidge and fast hold of this anchor, is our corner stone Christ Iesus an attribute giuen him by *Isay*, and *Peter*. *Behold, I will lay in Sion a stone, a tried stone, a precious corner-stone, a sure foundation, and hee that beleeueth therein, shall not be ashamed.*

Pyrats.

VIII. Now because there are so many Pirats and Rouers on the Sea, that lay at all aduantages against the Barke of his

blessed

blessed Church; it is furnished like a Ship *The church* of warre with shot and weapons of war- *furnished like a shipp of warre.* fare well enough, which shall make all
Hei hounds either to hold in their heads,
or take them to their heeles. The shield ^{1 The.5.3.} of Faith, the pistoll of Prayer, the ar- ^{Isay.54} ming i word of the Spirite, the eternall ^{17.} word of Truth are in stead of all; so as ac- ^{Colos.4.2.} ^{Psa.127.5.} compassed with them, we need not feare
the enemy when we meeete him on the
face, which this distichon thus deliuereþ.

*Sit g. sidae clipeus : sit firmum oratio te-
lum.*

*Et gladius verbum; cetera Christus a-
gat.*

Which as we may, we doe into Eng-
lish thus.

*Let faith thy buckler bee, thy Gun-shot
thy devotion,*

*Thy sword the word; the rest commit
thou unto Christ's promise.*

If thou wouldest bee in thy compleat *Compleat* armour layd out for thee out of Gods ar- *armour.* morie, by his seruant *Paul*, take them as they are in his Epistle vnto the Ephesians, parcelled out vnto thee: *Put on the*

Eph. 6. 11. whole armour of God, that ye may be able
14. to stand against the assaults of the Devil. For
we wrestle not against flesh and blood; stand
therefore, and your loynes gird about with ve-
ritie, and haning on the breast-plate of righ-
teousnesse, and your feet shod with the prepa-
ration of the Gospell of peace: above all, take
The Rocke the shield of faith, wherewith ye may quench
of sime. all the fierie darts of the wicked, and take the
Psa. 34. 15. helmet of salvation, and the sword of the
16. spirit, which is the word of God.

IX. The shrewdest danger of this Ship
is sin. Waues & weather cānot wrack or
wrong it; For, by setting vp sayles against
the winde, or by casting anchor, and by
being sure before hand that the anchor
rope will hold, and not flacke, it will doe
wel inough whē the winds haue blowen,
and the waues haue wrought their worst:

and the waues haue wrought their work.
Luk.6.47. The Deuill and deuilly men, can neuer
48.49. sinke our shippe with all their subtillties,
Math.7.24 so long as we cast our faith and hope vp-
25.26.27. The sure pon our rocke *Christ Iesus*. But if it da-
Rocke to sheth against the rocke of sinne, it is in
trust unto, great ieopardie. *Jonas* his sinne had
is Christ Ie- sus. well nigh finked the Shippe that *Jonas*
suz. *Jonah*.1.4. went in: *Peter* thought it of force, to o-
5.13. uerthrow more shippes then one, when
Luk.5.8. he

he said thus to Christ vpon the wonderfull draught of fish, which so filled two Ships, as they were readie to sinke, *Lord goe from me, for I am a sinfull man.* Om- Epiphani- nem in scenso rem uhere potest namis prater us.

fugituum, (saith Epiphanius) that is; A Ship may more safely carrie any Passen- ger, than a fugitiue, which cannot be bet- ter interpreted, than of a vagrant & run- away from God. So long therefore as this rocke is in our way, we can make no way, there is neither safe fishing or tra- uailing; wherefore cast we our sinnes in- to the sea, as *Jonas* was. For with this sa-

Ion. 1. 15.

Psa. 51. 7.

16. 17.

X. The Freight of this Ship, and the *The freight* worthy fishing it bringeth to the Key-side of this ship. is, remission of sinnes, the inspiration of *Of remis- on of sins,* the good spirite, Iustification, free-grace, inheritance among them that are iustifi- *iustificati- on, &c.* ed by faith, eternall life, and all the ble- sings of heauen accompanying it.

XI. The Port to which wee drieue this *The port* Ship, is death. For such as by death passe *to n bick* from this life, land at deaths staires, where *we drieue* the bodie abideth the time of the restitu- *this Ship.* *1. Cor. 15.* tion of all things, that with their coheires *20. 26. 51.* they may enter into the land of promise. &c.

Happie of death.

Reuel. 14.
13.

Serm 4.

De mortali-
tate.The time of
the gene-
rall mee-
ting of fish-
ers, and
Seafaring
men,
where?

Happie they are that die in the Lord, for they rest from their labours, and their works follow them, they enjoy that which their faith hath so long fished for. Wherefore wee say with *Cyprian*, *Non sunt fra-
tres lugends, accersione dominica de sae-
nito liberati, cum sciamus non eos amitti, sed pra-
mitti, nec accipiendas hic atras vestes,* quando illi ibi indumenta alba iam sump-
rint; which is to say, We are not so much to wayle for our brethren whome God by his messenger Death hath sent for, seeing that they are not lost, but gone before vs. Againe he saith thus verie sweetly: *Quis non peregre constitutus properet in pa-
triam regredi? Quis non ad suos nati-
vum festinans, ventum prosperum cupide optaret,* ut velociter charos liceret amplecti? Who being a trauailer in forraine parts, doth not hast to his owne home? who would not willingly sayle to his friends, and desire a lustie gale of wind to speed him, that he might the sooner see the faces of his dearest kinred?

XII. The time of our generall meeeting of vs fellow-fishers and Sea-faring men, is the Iudgement day, of which day S. John speaketh thus, *I saw the dead both* great

Ship or Boat.

great and small stand before God.

XIII. Our meeting place is our heauen-
ly *Ierusalem*, a Citie whose builder and
maker is God; of which read the whole
Reuel. 20. 12.

21. Chapter of S. Johns Reuelation which
hath much of this matter. Thus in this
Reuel. 21. 3. 24. 12.

Ship which is the Church of the euerli-
ving God, we haue verie fit standing for
the casting out of our nets, & angles, and
for our spirituall fishing, without which
there is no good to be done. For as none
were saued that were not in *Noahs Arke*;
so out of the Church there is no saluati-
on. As that was so pitched within and
without, as no water could sue thorough
any seame thereof: so the state of the
Church is such, as no detriment can bee
imported vnto it. For when tyrants haue
shewed the extent of their malice, the
Church abideth firme as mount *Sion*, not
to be remooued. Let our prime care ther-
fore be to be in this Ship, mindfull of that
which Saint *Austine* truely faith; *Non ha-*
bet Deum patrem, qui non habet ecclesiam ang'g
matrem: He hath not God to be his Fa-
ther, who hath not the Church to be his
mother.

These haue beeene my meditations on
Psa. 125. 1. this Our prime
care.

II Of the last

judgment,
and life e-
ternall.

Reuel. 20.

11. 12. 13.

14.

The fisher-

mens meet-

ing place,

where?

Casting out

of nets &

angles que-

on of this shp.

Gen. 6. 3.

18. and 7.

1. 20. and

1 Pet. 3. 20.

Luke. 17.

27. Math.

24. 3. 3.

Gen. 6. 14.

15. &c.

The church

is a steadi-

ng boat, out of

which there is no

safetie.

*Of the Waters that are
this Boat, when I haue been in mine ang-
ling-Boat.*

THE SECOND CHAPTER.

Of the waters that are for this fishing.

Mar. 16.15
The waters
for this fis-
hing, are
the world.

Math. 13.
47.48.
A compari-
son be-
tweene the
world and
the Sea.

Aug. Tom.
8. in Psa.
39.



He riuers of waters ouer
which we are to cast our
nets and to lay our An-
gles, are the wide world.
The Sea, into which the
drag-net of the Gospell
was cast in that parable, cleerely signifieth
the world. The world hath all the con-
ditions of the Sea; therefore it may well
goe inande in hande with it. *Augustine*
matcheth it with the Sea thus. *Hoc sanc-*
tum mare est, habet amaritudinem noxam,
habet fluctus tribulationum, tempestates ten-
tationum. Habet homines velut pisces de suo
malo gaudentes, & tanquam se inuicem de-
uorantes. This world is a sea, which hath
a hurtfull bitterness, which hath waues of
tribulation, tempests of tentations. It
hath men like fishes floating in it, reioy-
cing in that which is hurtful ynto them in
their baite, which is their bane: and de-
uouring

vouring vp one another. The world is a Sea swelling with pride, blewifh with enuie, vaine glorie is the winde which maketh it to rock & reele vpon the waters, foaming with anger, very deepe and profound in couetousnes, ~~no~~ plummet beeinge able to sound the bottome of it, caſtinge out all that commeth in the waye thorough exceſſive miscarriage, hauing a mercifleſſe maw to ſwallowe vp all that it can get with vnsatiable oppression: verie dangerous to ſaile in, by reaſon of the pernicious rockes thereoſ of deſpera-
tion & presumption couered with thoſe waters: loftie thorough the reciprocall waues of their paſſiōs: ebbing & flowing in the inconstancy of it, terrible ſalt thorough ſin: finally, *Mare amarum*, very briuiſh are the waters of it, and not to bee brooked. As in the Sea are all ſorts of fiſhes, and there is the great *Leuiathan* that *The great* hath his paſtime in the waters: ſo there *Leuiathan*, be in this world men of all naſures and af- and all ſort fections, we can name no creature of in- of fishes in clination neuer ſo cruell, filthie, abhomi- the Sea: So nable: but we will finde a Copes-mate for world men him of like qualitie, amouge the crowd of all na- and compagnie of men. Therefore heere tures, and commeth *do.*

do.

*The dili-
gence that
ought to be
in preach-
ers of the
word. &c.*

*Math.28.
19.*

Fishers.

*2 Tim.2.
15.*

*Math.9.
35.*

commeth in an old prouerbe in place,
There is no fishing to the Sea. For as the
Fisher-man delighteth there to fish most
where most store of fish are; so should
the spirituall Fisher-man of men, desire to
bee there more where his auditors are
more. The Apostles, when the dispensa-
tion of preaching the Gospell was com-
mitted vnto them, tooke a large circuit
and wide perambulation through the
world, and their commission serued them
thereunto, being after this fourme; *Goe
into all the world and preach the Gospell vnto
all creatures.* No Angler or Fisher-man
will be alwaies plodding in one place, but
will follow the fish whither soever they
goe. Hee often findeth in a blinde vaine
and spot, very gainfull and delightfull do-
ings; and therefore he searcheth and ran-
sacketh euerie place. It is meete the Mi-
nister should doe the like, and so he must
if he will be a workeinan of such thinges,
such a workeman as the Apostle descri-
beth, and the Lord expecteth, *a workeman
that needeth not bee ashamed.* Christ not
onely fished for the Crocodile in the wa-
ter, but for the Menowe in like manner:
and therefore as he went thorough euerie

Citie

Citiē and popular towne : so in his pro-
gress, he fetched in also hamlets and vil-
lages, and inclosed them in his net, *Hee* Iuk 2.9.10
went thorough euery Citiē and Towne, prea-
ching and publishing the Kingdome of God.
They doe not therefore the halte part of
their dutie (if they doe any dutie at all)
those politique Preachers of our times,
who spend the greatest part of their idle-
nesse in Princes Courts, and fancie not to
preach but in great places, and cannot
fauour of a simple audience : as though
preaching serued onely for shew of wit,
and to bring in a liuing, and to liue licen-
tiously. For there are the best places to
speake their declamations, and filed orati-
ons, to drinke the wine in bolles, to at-
tain to the greatest prefermēts of fat Pre-
bendships, Parsonages, Deanries, Bishop-
rickes. *Danids Aphorisme* is verie fit-
ting for them, *They are hungry like dogges,* Psa.59.6.
and goe vp and downe the Citiē. They are 14.15.
hungrie of their owne profit, and not of
the peoples : they are dogges that licke
the sores of sinners, cunningly seeking
how to currie fauour with Courtiers, ne-
uer thinking of correcting their manners.
They goe vp and downe the Citiē pom-
pously,

pouly and proudly, in the meane while their sheepe at home are committed to the ouer-sight of a simple mercenarie. When a ban-dogge, or shepheards curre is set to keep sheepe, & leaueth the flocke, and trudgeth home for victuals; the seruants of the house suffer him not, but they chide him, and cudgell him to his sheepe: It were well that beneficed men might be so serued, & might no longer than there is verie needfull cause, couch in the Court to crouch for euery crust that falleth, the greatest gob that is, being too little for their mouthes. It is lamentable to consider, (and my heart bleedeth to thinke of it) how poore Countrey men are neglected, and verie little, or not at all instructed: when as by office wee are in arrerages to all, because God made all, and are indeb-

Rom.1.14 ted (as the Apostle professeth of himselfe) to the wise & vnwise inasmuch as Christ hath giuen his blood in purchase for the poore, as for the potentate, & God is no accepter of persons. It were wel then, that

Act.10.34 35. they would haue that memento the Apostle giueth the; *brethren, consider your calling,* Their calling is to a spiritual fishing: therefore as Fishers neglect no waters where-
in

in any good is to be done: so should preachers despise no people, vpon whome any good may be done. The sea is most inconstant and disquiet by nature: from whence the worlde very liuely hath his nature. Soone write of a certaine flood and riuier called *Euripus* adiacent to the sea, how it hath a seuen-fold reciprocation and returne, that it ebbeth and floweth seuen times in euery foure and twentie howres. But no *Euripus* is so mutable and variable as the world, constant in nothing but in inconstancie. The moone changeth euery day. The Chameleon a fower footed beast in *India*, often turneth colour, but not so often as the world turneth coppie. For no *Proteus* is so often transformed, as that. *Laban* changeth *Iacob* cōbē wages tenne times: If *Laban* promise *Rachel*, he will giue *Leah* vnto *Iacob*: If *Saul* promised *Merab* to *David*, he must bee pleased with *Michal*: though a peace was concluded betweene *Laban* the king of *Hazor*, and betweene the howse of *Heber* (*Iael's* husband) the *Kenite*; yet when *Sisara* trusted to this peace, it was his perdition, For *Iael* tooke him napping with a nayle, & made sure worke of him: *Iacob*

Gen. 31. 41.

1. Sam. 18.

17. 19. 11.

Judg. 4. 17.

1. Kings 25.

and 2. Sam.

3. 27. and

20. 9. 10.

Gen. 4. 8.

Mat. 26.

48. 49.

Job. 14. 2.

called *Amasa* but to kill him: *Cain* speake so friendly to *Abel* only to murder him: *Iudas* kissted his master only to betray him. The world is a false marchant, that by very good wordes dooth off his bad wares. *Job* touching the ficklenes of the world, speaketh thus of it; There is nothing that keepeth one state. Thou art now sound, and by and by sicke: thou art now strong, and immediatly weake: thou art now merrie, and presently mourning; thou art now ventrous, and in a moment timorous: thou art now quiet, and out of hande angrie: thou wilt, thou wilt not: thou doest, thou vndoest: thou art alwaies ebbing and flowing with the sea. The sea is of such troublesome disposition of it selfe, as it is never quiet, but it hath his boyling & surging commotions, though it be not angred with windes, or stormes, or accidentall perturbations. For one waue so successiuely followeth another, & taketh it by the heele, as by the impetuosit violence thereof, they breake one another. These waters are the wicked ones, who are not without their inward conuulsions, the waues of their wicked doings, incessantly beating against their

their guiltie consciences, which worse than any ragged hangman extreamely, but chereth them. The furious furies are alwaies hanging on them, (not such as fa- bles fancie *tedis ardentibus* scaring them with burning torches) but with the reme- brance of their forepassed euils, tearing & tormenting them. *Sna. quenque fraus* (saith the Orator) *et sungs terror maxime cic. oratio* vexat: *suum quenque scelus agitat, amentis- ag, afficit, sue male cogitationes consci- enziaque animi terrent.* These perturbati- ons they are no more able to lay downe of themselues, no more than the sea can lay downe the collision of his waues of it selfe: we finde the wicked world in these respects, thus compated by the Prophet *Isaiah*, to the sea. *The wicked are like the raging sea that cannot rest.* It is no good fishing in a troublesome streme. A *troublesome fellow is commonly incor- rigible, he is wilier than to be taken with the net and hooke of Gods worde.* It is with him as *Salomon saith, Hec that repro- keth a scorner, purchaseth to himselfe shame: and hee that rebuketh the wicked, getteth himselfe a blet.* To admonish a contumacious companion, is as if wee

15ay.57.20

Pro.9.3.

should iobbe and goade a madde man, & feed a fier with oyle. For they are not on-
ly vncapable of reprofe, but they medite all the mischief they can against their
monitors. They are of a dogged disposition vppe and downe. For as dogges doe
preferre filth before perfume; a contagious carrion, before any good confection :
so this currish kind delight too much in
their filthines, than by hearing wholesom
admonition to bee wonne to godlinesse.
Dogges flie vpon such as endeouour to put
them from their carrion they haue fea-
zed vpon : so such hell-houndes will vio-
lently rise vp against such, as shall goe a-
bout to withdrawe them from their filthi-

Mat. 3. 22. nesse. Doctrine of admonition doth so li-
Mat. 9. 34. cle with them, as miracles doe not moue
and 12. 24. them. For how many strange wonders
¶ Luke 11. did Christ among such, who were never
15. 11. the better for them? wherefore, that wee
21. 23. should not loose our labours among such,
John 16. 22. let vs heare what warning is giuen vs of
29. such; *Give ye not that which is holy unto*
Matb. 7. 6. *dogges, neither cast ye your pearles before*
swine, least they tread them under their feet,
and turning againe al to rent you. But yet
as wise fishermen, wee must discreetly di-
stinguishe

stingish of sinners, and way wel their affections, & if there bee any hope of hooking them, or tolling them to our nets, we are to lay for them, wee must trie before wee doe distrust, and proue what may bee done, and though the water be somewhat rough, yet there may be some doings; we are to doe our best, though we feare the worst, & we are to deale as we may with him, before wee finally despaire of any; what thou shouldest doe with such, faith & charitie will tell thee better than any. *Augustine* in his Confessiōs writeth of *Alypius* that was wholly dedicated to theatrical pastimes, and vaine games, and was reclaimed from them by *Augustine* his biting inuictiue against them, at which hee grew into an anger with himselfe, and euer after very feruently fancied him. But the dee-
Of the best and worst places to fish
per, clearer, and stiller waters are, the best places to fish for fishers: shallow muddie riuers giue no mire sport, for there is no roome for a flote of an angle to sinck, or for a net to bee laid out: besides that, the fishes there mudding themselues, they cannot be got out. Such as are not of deepe deuotion, but of shallow vnderstanding in heauenly thinges, such as plodde wholy in the muddle and

22 *Of the Waters that are*

myre of the worlde, will neuer rise vp to
the sword of the water, that the net might
goe vnder them. For as beautes that feede
gloriosly, doe neuer flic high, so grossle min-
ded men haue neuer high thoughts
in heauenly thinges. Also the mudde of
this place doth pollute the nette, snarle it,
and hurte it: the glorious gospell of the
son of God is defiled, contradicte, rent
by the puddle of couetous minded men,
drunkards, swinisch Epicures, heretiques,
schismatiques, and the flockes of their
companions, of which the Church hath
had too wofull experience. I wil vrge this
allegorie no further, nor suffer it to goe
further with mee, than the hande of the
scripture guideth it; therefore let this bee
sufficient that hath beene said, of the sorts
of waters that are best for our angling oc-
cupation, and spirituall fishing.

THE



23

THE THIRD CHAPTER.

*Of the nets, and angle-rod that
are for this fishing.*



The instrument of our angelicall angling and fishing, is the worde of God preached, which by Christ in the Gospell is *Mat. 13. 47* compared to a net, which is of that making, as it sweepeth as it goeth, and therefore the Latines call it *verruculum*, because as a beosome (thorow what so is in the way) it maketh cleane worke. It may as well bee likened to the angling pole, or to any other intention, for the catching of fishe. The vse of the *Luke 5. 6.* fishers mans nette chiefly serueth, to restraine the exorbitant passage of fishes *The parvy* *or. the wor-* *preached worde, as intercepting our ex-* *trauagant*

*King of the
preached
word; and
the great
hope that is
to be had of
such as will
believe.*

*Actes 9.2.
4.6.17.19.
20.*

*Jude 11.
Num.22.
23.32.
2.Pet.2.15.
16.*

*Num.22.
18 and 24.
33.*

1.King.22.

trauagant affections, wandering wide out of the way, without gouernance of the spirite, and streightning our libertie, keeping vs by the obediēce of faith without the limmits of Gods law. Let vs take our vagaries never so much as fishes in their element, if euer we come to the nets way, we may bee stayed in our waie. So was *Paul*, when hee was a *Saul* posting to Damascus with high commission to trouble those that were of the religion, in the midde way, being stayed in his course, the word of God counternaunding him, and he obeying it, resting vpon the direction of it, saying; *Lord, what wilt thou haue mee doe?* Though *Balaam* the son of *Bosor* loued the wages of vnrighteousnesse, and loued the golde of *Moab* as his life, yet he durst not for his life doe otherwise than he was warranted by God, and so he answered the Lords that stayed vpon him, saying: If *Balaak* woulde giue me his house full of siluer and gold, I cannot goe beyond the word of my *Lord* God, to doe lessē or more. Gods word to him was a hooke to his nose, and a net to stoppe his progresse. *Achab* looked that *Micbeah* shoulde haue spoken leavings

sings & pleasures vnto him; but the word 15.17.19.
of God had such sure hold of him, as hee 25.
might haue sooner his head, than his help.

The children of Israel in al their wide and Num. 9.15.
wearisoune trauailes went on by degrees, 17.18.19.
as the word of God directed them. I de-
spayre not of any mans calling, if hee will
but come within the reach of the nette of
Gods word, how soeuer he hath no mea-
ning to bee taken in it, for hee may bee
caught, and brought vp to heauenly shore
whether hee will or no. I haue read of as
great an acte as this, done at Hierusalem Ieh.7.32.
vpon the high Priests seruants sent out by 45.46.
their master for the attachment of Christ; *The good*
who finding him in his pulpit, & hearing *be bad, by*
his preaching, their heartes melted away *comming to*
as dropes of water, & they had no pow-
er ouer him, but returned as they came,
thus answering their maisters, *Never any* 1.Sam.19.
man speake as that man. Thus was *Saul* and 12. 20. 21.
his seruants serued; *Saul* sent seruants to
apprehend *David*, who finding him amog
the Prophets, they were immediatly in
the vaine of prophecie. And when *Saul*
came himselfe, hee sermoned in such sort.
Laban never searched so narrowly *Jacobs* Gen. 32.33.
hou should stusse, as the worde of God 34.
searcheth

26 *Of the nets and angle-rod*

Heb. 4.12. searcheth our inner parts, reforming the, and conforming them thereunto. As *Si-
meon* abiding in the temple, found Christ; *Luke 2.27.* so many but by coming to the church, haue *28.29.* *Rom. 1.16.* found saluation. There is a hidden vn- *1. Cor. 1.18.* speakable power in the word preached, to draw Disciples after it, and to gain soules *Luke 3.10.* to God. *John Baptist* had but one night *11.14.* laid out his net, & he found innumerable soulstakē in it, of al sorts. 1. The mēnowes and meaner sorte, the croude of common people. 2. Publicans and sinners, verie slippery eales, that had long lien in the mudde of their misdoings. 3. Sanguinariē souldiers, the Pike, and water-wolues of the Oceān of this worlde, a people naturally diseased with the bloodie issue. Al these came trauelling into the net at once, & hee no sooner angled for them, but had them. It was not the contention of his spirites, or the inuention of his wits, or the intention of his good wil, that woa them, but it was God that had a nette for the nones for them, and a hooke that cutted thorowe them and held them. *Peter* got *Actes 2.37.* a worthie dish of fishe at one time, in the *40.41.47.* fishponds at Hierusalem, when as no sooner he pricked them with the hooke, but they

that are for this fishing.

27

they were pricked in their hearts, & said vnto Peter & the other Apostles, Men & brethren, what shall we doe? and the same day, there were added to the Church three thousand soules. There resorted to the lectures of *Jeremie* very head-strong fel-
lowes, such, as his nets, and angels, for a *Jerem. 38.
and 41.*
time could not holde; but when they had
tired themselues in their wadring wayes,
they retyred to his nette, and stiued no
*more withit: the king the great *Lemathax*,*
the nobles, the dragons in the waters, &
the other kindes of fishes, all sorts of peo-
ple gathered to him, and hee drew them
to him easier, than hee could haue concei-
*ued. *Ezechiel* in the person of God, thus* *Eze. 33.33*
deciphereth the manner of men of his
time, that were formall hearers of the
*word; *They come unto thee, as the people v-**
**seth to come: and my people sat before thee &*
heare thy wordes, but they will not doc them.
But were not the worde of God such a cap-
pable net as it is, it shoulde not thus haue
encloased them as it did, and had their
companies. The *Nazarites* against their
willes were in compasse of this spred net
at Christ his preaching among them, and
they were so incircled past their winding
out,*

Luke 4.16.

17.22.

28 *Of the nets and angle-rod*

out as they admired the deliuernace of such doctrine, & bare witnes to the grace of the Gospell, mauger their beardes. This

Mar. 6.20.

Matb.14.2

Act 13.8.

xx.

Act 5.1.

5.10.

Gen.4.9.

net so entangled, and snarled *Herod*, as he

feared the Baptist both aliue and dead.

The hooke of *Pauls* angle-line strooke *Elim*, as thorow the eies, & blinded him, with such a one did *Peter* take *Ananias*, and *Saphira*, and it cost them their liues.

Cain when the hooke first pricked him, by striuing with it like a fishe that striueth with a hooke, more wounded himselfe, till at last he yeelded, leauing his wrangling, and trembled before God. So often as thou commest vnto a sermon, consider how God by his Preachers trowleth for thee. Say not for Gods sake, I will not heare the preacher, I am not friends with him, I will not come to Church, while I am at oddes with him: Or I am booke learned enough, I know as much as he can tell mee. For thou knowest not what this drag-nette, and angle will doe, for all thy great learning. Bee thou a man of metaphysicall wisedome, I trust thou wilt not compare with *David*, a man fulfilled with the spirite of God, with whome God talked as familiarly, as the Father with the child,

childe, of whom wee may say as *Belsazar* - Dan. 5.10.
 xars Queene said of *Daniel*. In whome is 11.12.

the spirite of the holy Gods, light, and understanding, and wisedome, like th. wisedome of the Gods, was found in him. Yet for all his priuiledge of prophecie, and other royll indumentes, and prerogatiues of grace, he was cast into a bedde of sinne (as *Iezabel* into a bedde of fornication) whereon hee had slept *Endimions* sleepe, if *Nathan* the 2. Sam. 11. preacher had not roused him, and by 4. 6. 13. 14. a parable, whereof hee was the subiect, 15. and answere, shaked him by the shou- chapt. 12. ders, and set him on his feete; at whose 1.7. 13. preaching voyce he awaking, devised that daintie antheme and dittie, the ode and song of mercie, the necke verse—that sauē offendres from death, and it being seriouſly ſong, or ſaide, ſhall ſaue vs all ſinners from the ſecond death, the 15. Psalme. Psal. 51. *Nabuckodonofer* had before his eyes in a Dan. 4. 2. 29. vision, a large extended tree, which was the interpretation of his imperiall king- kingdome: but he was neuer the wiser for the vision, though all his wiſards had bin with their books for him, vntill he heard the preacher *Daniels* preleſion. *Paul* was a man of very worthy parts, and hee had bringing

Ab. 22.3.6. bringing vp with the best, he was a *Iewē*
12.13. &c. borne, which was a gainful an aduantage,
Phil. 3.5. then as it was of old to haue beene an *A-*
2.10.11.22. *thenian* borne, rather than a *Barbarian.*
Ass. 23.6.

Tharsus in *Cilicia* was his foster place. He
was trained vp in learning in the mother
citic *Herusalem*, vnder a schoole-maister
of renowned memorie. *Gamaliel* doctour
of the lawes; his institution and professi-
on was according to the straight rules of
Pharisaisme without any deflexion. His
zeale and deuotion, had it not been blin-
ded with superstition, had admitted no
cōparison, he had the mark of the true re-
ligion, which was circumcision, which he
receiued not in processe of time, (as many
prosilites in their nature or older age) but
at the due time, with the first and best, the
eight day: His descent was from *Israel*,
not *Esay*, who morgaged and made a sale
of his inheritance, his tribe was *Beniamin*,
that had never relapsed to Idolatrie. His
antiquitie in that line was famous, as be-
ing an *Hebrew* of the *Hebreves*. Thus yee
perceiue what excellent things are spo-
ken of him: yet all these rather hindred
him, than helped him, till God by a ser-
mon from heauen, did helpe him, and sent
him

him to *Ananias* a preacher, to practise *Actes 22.6.*
vpon him, and of a persecutour to make *7.12.13.*
him a professour: who had him not in *Actes 9.10.*
hand long, before the scales of his former *13. &c.*
blindnes fell frō his eyes, distasting who-
ly his former profession, sauouring, and
sauouring a contrarie conuersation, and
so loathing the one, in the loue of the o-
ther, as he esteemed it no better thā dong,
compared with the excellent knowledge
of Christ. Also this similitude that wee *Phil.3.8.*
haue in hand, holdeth fitly by compari-
son with our purpose. For as the fisher-
mans draw-net bringeth to shore al sorts
of fishe, good and bad togeather, & with
them the filth and pelle of the water, as
emptie shels, weedes, bushie stalkes, and
trashe: so when the word is preached, the
good and badde, the elect and out-casts
heare it togeather, and in outward appear-
ance, the worste give often good coun-
tenance vnto it, and formally doe professe
it, although their mindes with the prodi-
gal sonne, are in a faire countrie, very wide
of it. This is the cause that there are so *Luk.15.13*
many hypocrites, and counterfet Christians
in our holy assemblies, that haue so
many fallacies betwene the porch and
the

32 Of the nets and angle-rod,

the altar, that they might not bee found
out what they are; as *Ierobams* wife had
a disguised mantell that *Ah:ah* the Pro-
phet might not know who she was, as the
lifting vppe of their eyes and handes, the
bowing of their knees, the smiting of their
breasts and thighes, their demure looks,
their loude sighings, the labour of their
lippes, their hanging downe of heade,
their shedding of teares, toyes that be-
guile the beleeuing people, that can ne-
uer bleare the fierie eyes of the al-know-
ledge of the onely wise God. These hy-
pocrites are but as counterfeit mony out-
wardly overlayd with siluer, the basis and
substance thereof being but copper. As
the *Estrich* hath the wings of a hawke,
but not the flight of a hawke; so such deep
dissimblers and double dealers, haue but
the colour and countenance of christians;
they haue not the condition of Christi-
ans to flie high, by the wings of zealous
Mat.27.14. religion. They wash but their hands with
Gen.25.27. *Pilat*, and not their consciences. They
& 27.1. &c seeke with *Esa* that which is without,
outward estimation: but the other with
Jacob abide within, they are inwardly ho-
ly, and obtaine the benediction. But when
there

There shall be a separation made of them,
we shal shew hereafter in his proper place. 1. Co. 1. 28.
In the meane while we are to consider how
none can possibly escape this nette, but
that it taketh only one, one way or other,
which way soever he turneth him, either
to life or death. Though no fisherman
hath a nette or angle for the *Leuiathan*,
and as *Iob* saith, *Who can put a booke in his
nose, or pierce his tynes with an angle*, yet
the Lord (as saith *Isaias*) will set for the
great Dragon, and draw vp the Crocodile
in the water with his hooke. The great
mountaine before Zorobabell shall be le-
uelled, and made plaine. *Tophet is prepa-* *Isa. 30. 33.*
red enen for the King. Theeues shall be ta- *Iob. 40. 21.*
ken in his nette as *Achan* was. Corrupt
officers shall be cut off, as *Shebua* was. *I. 24. b. 11. 8.*
idle ministers, and desidious shepheardes
come into this nette, and they shall die
the death, as those three, whom the nette
of Gods judgment snatched away in one
moneth. The blasphemer shall be caught *Exult. 24.*
with the rest, as the *Egyptian* was that ^{10.}
was stoned to death. It increaseth false
witnesses, as it did the promooters and
informers against *Daniel*. It draweth he- *Dan. 6. 24.*
retikes and idolaters, whose patents by

Zach. 13.3. decree must doe the to death. Shall schismatiks escape, & winde themselves in the weedes? There is no such matter, and that

Num. 16. 31. the judgement done vpon *Corah* and his com. lices, evidently enough sheweth.

Act. 5.1. 5.10. And Hypocrites shalbe hemmed in with the confused crowde, as the storie of *Amarias* and *Saphira* manifestereth.

Yph. 1.12. clefts of rockes shall not hide them, the bushes and segge in the riuier shall not shrowd them, for all of them shall be put out, and the Lord with lanterns & torch-light shall search for them. But if our nets be not sound and whole, wee marre all together, and wee haue but our labour for our paines. If our teaching bee not good, grounded vpon the word, we can doe no good. *Rebus bonis, capi possunt pisces & boni et mali; rebus autem malis, capi non possunt pisces boni.* *Quia in doctrina bona, et bonus potest esse qui audit et facit, & malus qui audit, et non facit.* *In doctrina vero mala, et qui eam veram putat, quamvis ei non obtemperat malus est, et qui obtemperat peior est.* That is to say: In good nettes, fshes both good and badde may bee taken; but by naughtie nettes, good fshes will not be gotten.

Aug. Tom. 4. de fidac et ope. cap. 17. *Because*

Because by that doctrine which is good, hee that heareth it and doth it, is good; and hee that heareth it and doth it not, is euill. But in euill doctrine, he that conceiueth it to be true though he followeth it not, is badde; and hee that obeyeth it is worst of all. But this nette of the gospel hath been miserably torne from time to time by erroneous spirates, heretikes, and scismatiques, deceiuable teachers, barterers of the bible, and purloyners of sacred misteries. *Arrius* was such a one, who because hee might not speed in his suite to bee bishop of *Alexandria*, kept reuell rout with this nette, and mangled it without mercie. *Donatus* was another, who by a fawcie vnifferable singularitie, made such gribocles and tossed and turmoyled this nette in that wise, as the rup- ture thereof was long in making vp, hee deuided the nette, and the garment of Christ without scame, and more sauage thā the souldier brake the knees of Christ: *Mat. 27. 35.* Of this brotherhood are our Popelinges, *Job. 19. 33.* who harme this net as much as they can, *24. 33.* and hinder those that woulde mend their breaches according to the purtie of the primitiue Church. This hath beene al-

36 *Of the netts and angle-rod*

waies the condition of the Church to bee
pestred with such. *Epiphanius* scoreth vp
fourescore seuerall heresies of his time;
& *Augustine* reckneth more, which came
vppe with the Gospell. All these stand
vpon the sufficiencie of their tewe, and
obie^ct, that they lay out as good nettes as
we. But bragges are no proffes. The
Donatists in *Africa* stood vpon their slip-
pers, suggesting that the *Orthodoxall* fa-
thers of the Church, made merchandise of
the word, and that they themselues were
maintainers of it. But *Augustine* telleth
them that they were but *conficti, non con-
sicti traditores*, the parties they accused,
were onely but by confiction, & not any
due conuiction, deprauers of the scrip-
tures. *Dioscorus* an arch-heretique open-
ly at the counsell board at *Chalerdon* bra-
ued it thus: *Ego defendo dogmata sancto-
rum patrum*: I defend the doctrine of the
antient fathers. An Ape cladde in pur-
ple is but an ape; no more is *Nonatius* ar-
rogating to himselfe the authoritie of the
Church. *Ebion* though he was a *Samari-
tan* vp & downe, yet (as *Epiphanius* saith)
he wold goe for a Christian. The *Mar-
cionites* are as stiffe as any, that they are
the

*Augustine
bapt contra
Donat.*

*Cypr: episs:
ad Iulia-
num 37.*

the true Church, of whoni saith *Tertullian*, *Faciunt fauos et vespa faciunt ecclesias et Marcionite*; waspes make hony combs, and Maritionites Churches. Desolation *Mat. 24.15* standeth in the holy place, a pirat will *& 3.9.* lurke priuely in the arke of *Noah*. a Pha- *Iere.7.4.* rife will speake biglie. The temple of the Lord, the temple of the Lorde, and they boast themselues to be the seed of *Abraham*. *John 8.33.* But they are of their father the de- *39.44.53.* uili, as Christ answereth them, and they are the synagog of Sathan, as the Angell in the Reuelation tearmeth them. Thus are all gatherings drawne in by this nette according to that which Christ saith of it, *It gathereth of all kind of things*. For God as he is impartiall, and without respect of persons, debarreth none. Some like fli- *Mat.13.47* my & slipperie celes, no sooner find them- selues entangled in the nette, but they seeke to wind and straine out themselues, seeking occasions, and starting holes, & friuolous excuses. Some not onely slippe out, but breake the shales of the net with their strugling, wringing, and wronging the scriptures miserably with their contrarie constructions; making them no more like themselues by that time they

38 *Of the nets and angle-rod*

haue trimmed them, than the counterfeit
that *Michol* placed vpon the pileow, was
like vnto *David*. These make such an

2. Sam. 19.
23. 16.

opening in the nette and thorough pas-
sage, as others take the aduantage of es-
caping out of it. Others there are so
uerladen in themselues in their earthly
affections, as they not onely way downe
the nette, but they draw it to their owne
affections, and if any scripture goeth but
a mile with them, they will make it goe
twaine. Finally there are a sorte of such
that this net shackleth, that seeme in out-
warde sight to make a proper dish of

Reue. 3. 17.

fish, they seeme so sanctified and holy,
but they haue but a name that they live,
but they are twise dead, vnserviceable for
God, and in the sight of the world abho-

Ma. 13. 47.
48.

mable, good for nothing but to bee cast
ouerbord. In that the capacicie of the net
is such, as it containeth all kinds, it shew-
eth the illimitated largenes of the church,
how it is not confined, circumscribed, or to
any peculiar place tyed, (as the church of
Rome would haue it, hemming it in with-
in the precincts of their dominatio) but
that it spreadeth it selfe ouer the whole
world. *His dominion* (saith the *Psalmo-
graph*)

gra**b**) shall be from f a to sea, and from the *Psal. 72. 8.*
rivers unto the ends of the land : They that *9. 10. 11.*
dwell in the wildernesse shall kneele before
him, and his enemies shal kicke the dust. The
kinges of Tarshish and of the eyles shal bring
presents: the kngs of Sisera, and Seba shall
bring gifts: yea all kinges shal worshippe him,
all nations shall serue him. The two endes
of these netes are fastned to the vtmost
ends of this world, to the East, and to the
West, wherfore Christ saith; *Many shall Mat. 8. 13.*
come from the East and West, and shal sitte
with Abraham, Isaac, and Jacob in the
kingdome of heauen. It must needes bee
of vnmeasurable measure: forasmuch as
such a member without number is con-
cluded in it: For while *John* woulde take *Reue. 7. 9.*
tale of them and score them vppe by their
twelue thousands together, he cometh
in at last with a reckoning without reck-
ning, saying, *I beheld & to a great multitude*
which no man could number, of all nations
and kindreds, and people and tongues stood
before the throne, and before the Lambe, clo-
thed with long white robes, & palmes in their
bandes. Herein therefore the spirituall *The differ-*
differeth from the worldly nette, that the *rence be-*
one may be spanned and measured, and is *twixt the*

48 *Of the netts and angle-rod*

*spiritual,
and the
worldly net.*

*The Persian
and Median
Empire.
The Grecians,
Romans, &c.*

The Turke.

Psal. 60. 6.

Psal. 2. 6. 8.

*The agree-
ment be-
twixt the
spirituall,
and the
worldly net.*

bounded: but no line may take the length and compasse of the other, and it may not bee appointed his boundes and borders.

The circuite of the *Persian* and *Median* Empire stretches it selfe farre and wide, hauing 120. ^{provinces} in it, yet it reach-
ed not throughal ^{the} world. The *Grecians*, *Romanes*, *Babylonians*, were verie mightie monarches, yet by their shappes we may soone measure the bordeis of their king-

domes. The Turke at this day, who is the hammer of the nations, who can sing and

*Glory is mine, and
Majestie is mine, ouer Edom will I cast out my
shoe: Asia is mine, Africa is mine, ouer Eu-
rope will I cast out my shoe: hath as wee
know, but his distinct dominions, there
being many kingdomes beside wherein
hee hath nothing to doe, onely the king*

*God hath set ouer his holy hill of Sion, ru-
leth ouer all, to whome he hath giuen the
heathen for his inheritance, and the vt-
terniost parts of the earth for his possessi-
on.*

But hetein the nette of the word hath
very futeably agreement with an ordinarie
worldly nette, in that it is oft remoued
as the other. As fishermen carrie their
nettes from place to place, as they please
themselues,

themselues, according to the nature and conditiō of the places, fishing there most where the skulls of fishes are: so Christ as it best pleaseth him, draggeth his nettes from streame to streame, from one kingdome, to another people, where the best vaine is, where there is a people prepared vnto God. The Church was first planted in Paradice, then it abode with *Abel*, next it floted vpon the waters in *Noas arke*: then it remooued to *Mesopotamia* with *Abraham*, and flitted with him to *Canan, Egypt, Canaan*. Afterward it was with *Isac*, then with *Jacob*, then with *Joseph*, with *Ezechiab, Iosiah*, with Christ, with his Apostles. Sometimes it was in *Iurie*, at another time in *Galile*, sometimes in the assemblie of the apostles, sometimes in the house of *John, Marke*, of God hath late times in *Germanie, Fraunce*, and now *bis netts*, in the kingdomes of *England, Scotland, Ireland*. But as God hath his nettes: so haue their the deuill and the world haue their netts which drawe simple soules layden with sinnes, and allured with pleasurable, obiects into all infelicite, of which the Prophet *Abacuc* speaketh thus: *They take up all with the angell, they catch it in their nettes*, *Abac.1.15. 16.17. &c.*

Abac. 1.75. nette, and gather it in their yarne, whereof
16.17. &c. they reioyce and are glad. The devili is
Job.1.7.

1.Ps.5.8. *Peripateticus semper ambulans*, alwaies
 walking, going about, seeking whome he
 may ensnare, and all is fish that come into
 his nette; and hee knoweth as well when

How the angle knoweth when a fish is taken. wee are taken, as any angler doth know
 when a fish is taken. For an angler though
 hee see not the fishe, yet when the flote,
 quill, or corke sincketh, hee is sure that
 the fishe is hooked, whereupon hee stri-
 keth him, & bringeth him into the boates.

How Sa- tha: know- eth when be hath sped. So our hearts being deepe riuers, & the
 devill being no more able to descrie the
 thoughts thereof, than the angler can des-
 criue what fishes are in the waters, (for the
 secrets of hearts are only knowne to God)
 he baiteth a hooke for vs, and by the go-
 ing downe of the line, he knoweth we are
 sped. If hee seeth wee are couetously gi-
 uen, he sets riches before vs, and we bite
 by and by at them: if we be ambitious he
 offereth titles and degrees of dignitie, &
 we lay hold of them presently: if wee be
 enuious & malicious, he ministreth mat-
 ter for this madnesse to worke vpon: hee
 hath manifold netts of temptations,

Sathan's baits: for severall kinds of people. sometimes besetting vs with vaine plea-
 sures:

sures: & sometimes encircling vs with sorrowes: sometimes fetching vs in with feare, and sometimes againe pricking vs with pride and presumption: as he findeth vs qualified, so he siteth himselfe for vs, and by our ready and greedy apprehension of his temptations, he worketh our destruction. Therefore euerie baite that he layeth for vs being our bane, let vs not come within the length of his line, or within the libertie of his nettes. If wee *ef ape his doe, labour and stiue* we all that we may to get our feet out of these netts, by our hartie timely repentance, by running into the waters of saludtion, and by suslerring our selues to bee drawne from the pit of perdition of our sinfull liues, to the open wholesome ayre which breatheth eternal life into vs; that wee may be drawne out of darkenesse by the draw-nets of Gods word into light, from the horrible pitte of mire and clay, to all puritie of conuersation: from ohr wandering thoughts, to a sealed stedfast holines. This will the word of God worke with vs, wherefore *Augustine* likeneth it to the aglers hooke, *verba hamus est, qui dū capit, capit*: the word is a hooke which being taken of vs, taketh

*How to a
void the
nets of Sa-
tan, and*

bates.

*Being en-
tangled,
how to get
out of Sa-
thans nets,*

and to

break of

from his

bookes.

*Of reper-
tance, &c.*

vs, and happie man is he that is taken of it, for he is taken. *non ad cædem, sed ad salutem;* not to the slaughter, but to salvation. Thus we know what furniture wee ought to prouide for this our fishing profession, and the Lord giue vs vnderstanding in all thinges.



THE FOVRTH CHAPTER.

Of the fishermen that principally are appointed for this office.



Ngles, hookes, lines, nets, and whatsoeuer imple-
ments of that trade wait
vpon the labours & faith-
fulness of the fishermen, &
they are they that giue vse
and vertue vnto them, and must sett them
a working. For vntesse they lay them in,
and draw them out of the waters, they are
to no purpose. The angle, and net of the
gospell of Christ, must by those who haue
the dispensation thereof giuen them by
God,

God, be vsed accordingly, not haged vpō hedge, or hidden vnder the roofes of their houses. For fishes are creatures as hie and strange of men, as any are, & loue no other element then their owne; nor other company then their owne, worldly men are so affected, out of the earth which is their element they would not goe; and as fishes of each kind skuli togeather, and birdes of a feather flie togeather: so men oflike mindes will conuerse togeather, and they are loath to haue fellowshippē with any that are not like themselues. Wherefore to draw fishes to vs whether they will or no, doe our fishing tew serue, and there are such who continually lay for them. So God hath giuen vs furniture good store for our spirituall fishing, and hath appointed officers for the purpose to see to this busines qualifying them accordingly, giuing some to bee Apostles, *Ephes. 4.7.* some to be doctors, some teachers, all of them for this ministrie of fishing, & catching soules for God. For this cause the people before the law, had the Patriarches: those vnder the law, the Prophets: they in the time of grace reuealed vnder the gospel, had Christ the Apostles, and the succeeding

Acts. 10. succeeding ministers of all times to bee
 34.44. their fishers. He trowled and angled for
 Acts. 8.35. the *Centurion* by *Peter*: *Philip* the *Apo-*
 37. *stle* fished for the *Eunuch*: *Paul* laid out
 Acts 16. & his hooke for *Lidia*, and caught her. It was
 9.17. &c. *Ananias* and not an *angell* that angled
 Luke 18. for *Paul*, and made him sure. For if *Mo-*
 39.31. *ses* and the *Prophets* whom wee haue a-
 mong vs cannot take vs, not any dowtie
 doctor, though sent from the dead (as *A-*
 braham told *Dane*) shalbe able to doe it.
 In vaine do we fish for soules, but by such
 that are of the occupation. It is preaching
 that ingendreth and increaseth faith. The
 Romm. 10. Apostle hath a goodly gladat on to shew
 13. 14: 5. so much, *Whosoever shall call upon the name*
of the Lord shalbe saved. But how shall they
call on him, in whome they haue not beleeneed?
and how shall they beleue in him, of whome
they haue not heard? and how shall they hear
without a preacher? Thus by these degrees
 as by the staues of a ladder, are wee to
 climbe to the height of perfection, and to
 bee drawne from the bottome of miserie,
 to the toppe of felicite. These hang to-
 geather like the buckes of a chaine and
 may not bee sundred. 1. Preaching, 2.
 Hearing. 3. Believing. 4. Invocation. 5.
 Saluation,

Saluation. Peter hath left his boate, nets, and all his fishing furniture for preachers to employ. I name them fishermen, because of right that name is due vnto them, and it hath beene given them of old. As *Iere.16:16* when *Iere.16:16* saith; *Behold saith the Lord;* *I will send out many fishers, and they shall fish them.* As when Christ saith in the persones *Luke 5:10.* of *Peter and Andrew, James and John,* *I Mat. 4:19.* *will make you fishers of men.* If wee lay the *Mat. 4:19.* *16:17.* properties of them both togeather, wee shall see how fitly such as are preachers are compared vnto fishers. 1. A figge for *Fishermen* such fishermen as haue not at hand all *utensils* *must be far* *necessarie appertaining to their* *fished wth* *all uten-* *bec grounded in the knowledge of God, rie to their* *fils neceſſa-* *tride.* *tride.* dome as they may bee able to assoile any intricate question, conuince all contradiction, and to render a reason of whatsoeuer assertion. The able fisherman indeed hath a store-house of implements & wanteth nothing that may serue his turne, he hath two, new & old, and hath in a readiness to steall all his needs. If hookes, lines, plummets, corkes, netts, baites, or such like trinkets be not with them when they

Acts 20.
17. 18. 19.

are on the waters, men checke them by their trade and say vnto them, are you anglers and fishermen, and haue not these thinges? The preachers heart is the storehoule wherein hee is to lay vp all the furniture of his fishing occupation, which is to be fraught with variety of learning, out of which, as out of a treasure (that he may be the man he is taken to bee, and Christ in the gosspell would haue it to be) he may bring thinges both new and old: for otherwise if hee be wanting to himselfe, he is subiect to the reprooche that Christ gaue Nicodemus. *Art thou a master in Israel & and knowest not these thinges?* and the prophets complaint will light yppon him, *who is blind but my servant?* Sundrie and many are the trinkets that belong to fishing: so many kindes of learning belong to our spirituall fishing. One net is for one vse, an other for another, and there is vse in time and place for euery parcell of his whole prouision. One and the selfe same doctrine agreeth not with all times, and persons: but preachers are to fit themselves to the nature of the hearers, sometimes to forme songs of mercie to comfort them, & sometimes to deliuer ditties

*The spiri-
tual fisher-
man, his
storehouse.*

*Math. 13.
52.*

10. 3. 10.

Isai. 42. 19.

Heb. 5. 11.

12. &c.

3. Cor. 9.

19. 20. 21.

22.

3. Cor. 3. 2.

Songes of

of

of iudgements which may bee a corsive *mercy*.
 vnto them: some times to pipe vnto them *Ditties of*
 that they may daunce, and sometimes to *judgment*.
 mourne, to make them lament: sometimes
 with the Apostle *Paul* to come in *Mat. 11.17*
Cor. 4.21.
 loue, and sometimes with a rodde, of
 which more shall bee said in the follow-
 ing discourse. There is no kind oflear-
 ning holy or prophane, but may pleasure
 vs sometimes in our fishing affaires. I for-
 beare to censure such as are of contrarie
 iudgement, and would shredde and strip *Of the use*
a divine of all humane reading: but be- *of humane*
cause they would stoppe my free passage *reading*.
 of fishing, and hinder mee in this course
 that is delightsome & gainfull vnto me,
 I will pleade my cause as well as I can, &
 as I may deliuer my opinion from their
 seuerer reprehēsion: yet *Gregorie Nazianzen* *Gregorie*
casteth their water, and giueth this *Nazianzen*
 iudgement of them, in the caufe we haue
 in hand. *Non villa despicienda disciplinae*
cognitio, cum de genere bonorum scientia sit
omnis: quin potius ipsam spernentes, et rusti-
cos et plane ignorantes existimare debemus:
qui cupiunt ut omnes sint ignorantes ne igno-
rantia eorum inter communem perspiceretur,
si philosophia non respiceretur, ideo quia qui-

dam per philosophiam errarunt: tunc nec
Solet Luna quia nonnulla ea pro diis suis ha-
buerunt. Wee are not to despise any dil-
iplinarike knowledge, for that al learning
is in the rancke of good things: rather the
scorners thereof are to be thought to bee
as ignorant as themselues, that their igno-
rance might not appeare in its proper
likenes. If this bee enough to put downe
Philosophy because some haue bin misled
thereby, wee may by like reason vrge
that the sunne should bee taken from the
firmament, & the moone should bee done
away, inasmuch as some haue worshipped
them as Gods. But we list first to conclude
our iudgement by suffrages of scriptures.

Deu. 21.11. The inhibition and promise of the lawe
32. for the not marrying of a captiue womā,
was voide with these conditions, that her
suefluities were done away, her head
was shauen, her nayles pared, her gar-
ments burned. These rites being perfor-
med, she & an *Isralite* might be cōtracted.
The reddition, and consequence hereof is
made by *Hierome* in this wise: what mar-
uel is it then (saith he) If I wedde my selfe
to the wisedome of the worlde, for the
beautie & comlines of speech that I find
it

Hierome.

it hath, and of a captive woman make her
fre denizen in Israel, cutting off whatsoe-
ver is in her superstitious, voluptuous, cr-
roneous, and begette children to the Lord
of hostes by her? For so did *Oseas* take to *Oseas. 1.3.*
himselfe a wife of fornication, *Gomer* the
daughter of *Dublaim* by whome he had a
sonne named *Isreal*, which is by inter-
pretation the seed of the Lorde. *Moses*
was a man learned in all the wisedome of *Acts 7.22.*
the *Egyptians*: *Daniel* was a great man in
the learning of the *Chaldeas*: *Job* was very
well scene in astronomie: *Ieremie* was *Dan. 1.4.17*
studious in the statute laws of the realme: *Job. 38. 31.*
David could handle the harpe out of crie,
and sing songes of *Sion* sweetly: *Paul*
tooke great pleasure in reading of poetrie, *1. Sam. 16.*
and had all manner of learning both of *16. 18. 23.*
Iewes and *Gentiles*: and he brought three *Psa. 57. 7. 8*
Poems of *Menander*, *Aretas*, *Epimenides* *1. Cor. 15.*
into the bodie of holy scripture; when *32. 33.*
the tabernacle wasto be builded with the *Tit. 1. 2.*
Arke of the testimonie, mercie seate, and *12.*
their appurtenances. *Bezaleel* by name *Exod. 2. 1.*
was called out from the rest, and quali- *2. 3. 4. 6.*
fied for that worke, filled with the spirite
of God, in wisedome and in ynderstan-
ding, and in knowledge, and in all work-

manship, & as affiliās vnto him were *A-
holiab* and all that were wise hearted ad-
ioyned: wherefore how much more is it
expedient, that such as should build vppē
his heauenly Hierusalem, should bee fur-
nished and accomplished with all necessarie
indument. The *Isrāelites* were dispen-
*Exod. 12.
35-36.* sed with to borrow of the *Egyptians* their
ornaments of gold, their costly Jewels &
Augustine. plate, and to vse them as their owne: from
whence *Augustine* disputeth it to bee as
lawfull for vs to robbe the Gentiles and
heathens of the ornaments and rare in-
uenions of their wittes, and serue our
turnes with them. Eloquence and hu-
mane learning serueth diuines, as that
parte of the Carpenters wimble which is
wreathed round about, and by degrees
draweth in the iron. The wodden han-
dle entreth not into the wood, but it help-
eth in the pearser: so arts are helpers to
preachers in their studies. In which re-
spect *Socrates* compareth them to mid-
wiues, that are helpers to women in their
trauailes: they serue notable for the ease
of such as trauaile in the spirituall pro-
fession. This is the vse *Augustine* maketh
of them, saying, *Solo vomere terra profun-
ditur,*

ditur, sed ut hoc fieri possit etiam cetera atra- De ciuitate
tri membra necessaria, The share onely de- De lib. 163
wideth the ground, but to set it forward cap. 2.
are the other partes of the plough requi-
site. By making such vse as worldly lear-
ning doth afford, we may thrust thorough
the Pagan & Infidel with his own weapōs.
For which cause doth *Lactantius* so much
desire to haue this so great an aduātage o-
uer them: I would (saith he) haue the gift Lib: 3. Inf:
of eloquence, either because they might sooner cap. 1.
yeeld to the truth when it is thus garnished: or
else because infidels might the reader be
slaine by their own swords: What need wee
care from whence wee haue the hearbe,
or who did first set it, or bring it, if it bee
medicinable and healeth vs? Let vs bee
like the diligent Bee which from a nettle
can drawe honyn. A tree, though neuer so
laden with fruit, is graced by her leauess;
though wee be neuer so fruitfull in diuine
knowledge, worldly learning, that are as
the leauess of this tree, will countenance
it well enough. Fullers before they will
die a purple, will lay a ground colour: Di-
uinitie is the royall purple colour: artes
are but the grounds thereof. To learne
to handle a weapon skilfullie, men haue

their beginnings in the fence schoole: we are trained vp in commō schooles, where the artes are taught, to make vs more apt and readie for diuinitie. In the building of a house, though the master Mason his seruice is the chiefest: yet are his inferiour seruers needfull. Such as would get themselues authoritie by their ignorance of the artes, and boast themselues to bee followers of fishermen, are deceiued in thinking, that the Apostles were more holly, the more they were vunlearned.

Augustine. Augustine wrote to his friend to aduise *Calphumius*, not to maligne such as haue teeth, because hee had none himselfe. I will insist no longer in this point, least I should seeme too much to digresse from the point, we come to the former matter. As wee hold them not worthie to be called fishers, that haue not their nets and needfull prouision, without which there is no good to be done: Soe he that fisheth for the soules of men, if hee hath not parts of learning proper to his profession, hee shall be little profitable in that his vocation. The *Urim* and *Thummim*, engrauen vpon the tablet the high priest customably ware at his brest, prefigured the full knowledge

Exod.ca.

28.ve. 30.

4.12.27.

34.3.6. &c.

knowledge of heauenly misteries that *of a leare-*
ought to be seated in euery priests breast. *ne amiss-*
Also the golden bells that did hang to fierie.
the verge of his garment, did insinuate,
that his tongue ought to sound like a bell
in the Church of God. The brestlet like-
wise that was the priests share, signified
(as saith *Origen*) that the priest is be to a
mā of counsell, the breast being the seat &
fountaine of counsell. All which accord
with that which *Malachie* requireth of *Mal.2.7.*
him, saying: *The priests lipps keepe know-*
ledge, and they should seeke the law at his
mouth. To which appertaineth that pre- *2.Tim.2.*
cept of the Apostle, enioyning the mini- *15.25* &
ster that hee be able to teach. Finally an-
swerable to their saying, is Christ his *Tit.1.9.*
saying; *Euerie scribe learned in the king-* *6.7.8.*
dome of heauen, bringeth out of his treasure *Mattb.13.*
52.
thinges both new andold. It was an olde
saying(though it is much out of use now)
The law shall not depart from the priest, nor
counsell from the wise, nor the word from the
Prophet. The minister of the old testament *Hier.18.*
was able to iudge what parte every one *18.*
ought to haue in the sacrifice, what por- *Leuit.6.*
tion belonged to the Lorde, what was *15.16* &
due to the people, and what accrued to *cap.*

the priest: so should the spirituall snard
in the Lords house, bee of that vnderstanding,
and discretion, as to distribute to e-

Luke 12.

42.43.

Mat. 21.

41.46.

2.Sa. 5.6.

2.Sam. 2.

13.

very one his diuidence in due season. But

as *Iebusites* placed their lame, and blind,

at the walles of Hierusalem, despite of

Dauid: so such as are lame and vnable

for the ministerie, and as blind as beetles,

keep neare the gates of the spirituall *Hie-*

rusalem, to the great reproach of the gos-

pell of Christ. There are many very var-

lets in the holy ministerie, as euill condi-

ioned, as the sonnes of *Eli* who are called

the sonnes of *Belial*, and as ignorant as

they of whom it is said: *They knew not the*

Lord. If no man will trust a great part of

them with mony; in what case are soules

committed to their trust? But let vs con-

sider, how in other partes the minister

holdeth comparison with the fisherman.

2. The fisherman when he casteth out his

nette or angle-rodde, knoweth not how

to speed, but sometimes hee hath good

lucke at the first, & sometimes at the last,

& sometimes none at all. It is so with the

preacher of Gods most holy worde, who

sometimes but with once preaching edifi-

Im. 35.6. eth much, as *Jonas* by one sermon reclai-

med

ned both Prince and people of *Niniueh* : *Act. 2. 5.*
as *Philip* by one sermon in *Samaria* woon *6. 7. 8. 12.*
the heartes of the *Samaritanes* : and as *Act. 2. 14.*
Peter by one sermō at *Hierusalem* added *41.*
to the Church three thousand soules : as *Act. 16.*
Paul by one sermon conuerted *Lydia*. *14.*
Sōmetimes he is long ere hee can doe any
good : but at the last letting downe his
nette in the name of Christ (as *Peter* did). *Luke. 5. 5. 6.*
he encloseth a multitude of fish. Some-
times he sayeth with *Peter*, *master, all the Luke. 5. 5.*
day long haue I fished, and got nothing : and
he is driuen to take vppe the Lords com-
plaint in the mouth of the Prophet. *Lord Isay. 53. 1.*
who hath beleueed our report, and to whom is
the arme of the Lord reuealed. The fishermā
fareth as his hap is : so the preacher spee- *Isay 6. 6.*
deth according as God blesseth, who gi- *7. &c:*
ueth him the tōgue of the learned to vtter *Iere 1. 9.*
words of grace in due time, who touch- *Ezek. 3. 1.*
eth his lippes with a coale from his altar
which inflameth the hearts of the people,
whō onely openeth him a doore of vt-
terance whereby his words minister grace
vnto the hearers. 3. The fisherman doth *Eph. 6. 19.*
as the gardner & husbandman who plāt- *20.*
eth, and soweth; but God reserueth the in-
crease *1. Pet. 4. 19.*

crease to himselfe. The fisherman can promise nothing to him selfe, hee is not certaine of one fish: hee can but vse the meanes when he hath done al he can. The

1. Cor. 3.

5. 6. 7.

preacher can but minister the word and Sacraments, the outward meanes that God hath ordeined him to fish for soules: but the effect and good speed hereof,must be giuen to God, hee being by Gods a-

gent in this busines.

9. 10.

Matth. 13.

3. 4.

John 20. 23

Matth. 18.

18:

Church are said to *build, sowe, plante, rege-*
nerate, wash away sinnes, forgiue. But be-
cause these are done by them by vertue of
their office, we must looke higher, name-
ly vnto him who hath put them in office,

who in meere mercie worketh thus effe-

1. Cor. 3. 5.

6. 7. 9. 10.

ctually by them: wherefore *Paul* thus sai-
eth of *Apollo*, and himselfe; *Who is Paul?*
and who is Apollo? but the ministers by whom
ye beleueed, and as the Lorde gane to euerie
man? *I haue planted, Apollo waire, but God*
gane the encrease. So then neither is he that
planteth any thing, neither hee that waireth,
but God that giueth the encrease. Also in

9.

the same place, calling him selfe and his
fellow Apostles, *Gods labourers*: he taketh
vp these titles, *of Gods husbandry, and Gods*
building: that all the good successe of our
labours

labours whatsoever, might bee ascribed
to God, & that no part of the credit of it, ^{The net of}
should cleave to our handes. *Ananias* in ^{treaching}
deed, was themā that brought *Paul* to this ^{bringeth}
heauenly shore, by the nette of his prea- ^{is to the}
ching: but Gods hande was first in this shore &c. ^{heauenly}
worke, who illuminated him by his hea- ^{examples.}
uenly light, and prepared him by his spi- ^{Acts 9.10.}
rit, making him capable of *Ananias* his ^{18.11. &c.}
instruction. The like wee say of *Cornelius* 4.5. ^{Acts 10.}

the *Centurion*: of the great *Chamberlaine* ^{Acts 8.37.}
to the *Aethiopian* Queene; of *Lydia* the ^{Acts 16.14}
purple seller, who were all gained to God ^{Before the}
by the ministrie of the Apostles, *Peter*, fisherman
Philip, *Paul*: but the hand of a better ^{can gaine a-}
workeman than they, first ledd them in- ^{ny ffish, God}
to the nettes, and made them tractable, ^{must first}
and rulie. If we doe any good by our spi- ^{lead them}
ritual angling, if we haue encreased Gods nette, and ^{into the}
kingdome, if wee haue laboured more ^{make them}
than others: let vs with *Paul* blesse God ^{tractable.}
for our labours, and say; *Not I, but the* ^{I Cor. 15.}
grace of God in me: and with the elders ^{Eph. 3.7.8.}
in the Reuelation, lay downe al the glorie
thereof at the foote of the Lambe, as they ^{Reuel. 4.}
did lay their crownes: & take vp *Isaiah* his ^{10.11.}
saying. *All our workes thou hast wrought* ^{Isa. 26.12.}
for vs o Lord: and that worthies peace of
Anthony

Psa. 115.1. *Anthony*, with the melodious musician of *Israel*, *Not unto vs o Lord, not unto vs, but unto thy name bee the prayse for thy louing kindness, and thy truth sake.* Let vs not bee worse than the oxe, who knoweth his owner; and the *Asse* who knoweth his masters cribbe.

Isay 1.3. Be wee farre from kisſing our owne handes, and turning our backs to the sanctuary, or our face from the

Eze. 8.16. mercie seat. But let *Zacharies Epiphonema* goe with such a blessing, *Grace, Grace bee vnto it.* And let vs say this grace ouer it,

Reue. 5.13. *prayſe, honour, glorie bee to him that sitteth on the throne, and to the Lambe.* As all riuers runne into the *Ocean sea*, from whence they came (so that if thou knowest not the way to the sea, take a riuer, & that will shew it thee:) so let this blessing, among all other blessings, bee attributed vnto God, from whence it first came, For what do we hold, that hold

1.cor. 4.7. not in *Capite?* And what hast thou, saith the blessed Apostle *Paul*, that thou hast

The fisher- not receiued? *4.* The fisherman that hath *man annot* a great draught in his nette, can not diſſerſe of cerne of what sortes they are, which are *what sort* *his fish are*, good, which are bad, while the net is yet *in the water*: so the preacher in the sea of this

this world cannot judge of the affections *while his
nette is in
the water:*
of his hearers, or of the state wherin they *so the spiri-
tual angler,*
stand, either for saluation or damnation. *in the sea
of this
world can-
not judge
of mens
hearts &c.*
For it is God alone that hath a throne in *the sea
of this
world can-
not judge
of mens
hearts &c.*
the hart of man, that possessest the reines, *in the sea
of this
world can-
not judge
of mens
hearts &c.*
and searcheth the very secrets of his *of this
world can-
not judge
of mens
hearts &c.*
thoughts, man can but iudge by outward *world can-
not judge
of mens
hearts &c.*
appearance: we must leaue them to God, *of mens
hearts &c.*
for their inward inclinations. And hee *hearts &c.*
will diue into the depth of them. It is no
running behind the tree with *Adam*, nor *Gen. 3.8.*
hiding our selues vnder a tente with *S. S. & 18.10.*
rah, nor couering our selues with a vaile *& 38.14.*
with *Thamar*, nor cleanly wiping of our *15.*
mouthes with the harlot in the Proverbs, *God know-*
or any halting or dissembling with God. *eth mans
heart, and*
For he is *Totus oculus*, as *Augustine* saith, *his affec-
tions.*
Zacharie saith, run ouer the whole world. *Augustine.*
Zach. 4.10.
Hee that conceiued to himselfe that God
was purblind, and that he might daze the
eyes of Gods knowledge, argued his own
folly, & hath this flout for his labour. *O yon Psal. 94.8.*
foole, when will you understand? He that made *9.10.11.*
*the eye, shal he not see? The Lord knoweth the
thoughts of usē that they are but vain.* It was
as absurdly said as might be, of the 2. old
forticators that assaulted *Susanna*: Behold *Dan. 13.20.*
the

the Gardē dores are shut, that no man can see vs: For neither a partition walle of stone, or any secret paubilion, or the daikenes of the night, can couer or keepe our misdeedes from Gods knowledge, seeing it reacheth to the very intendments of the hearte: which *Dāuid* elegantly witnesseth, saying; *If we haue forgotten the name of our God, and holden vp our bandes to any strange God, shall not God search it out?* for hee knoweth the very secrets of the heart. In an other place, as nothing doubting of the omniscience of God, he layeth downe his thoughts at the feet of God, to vndergoe his tryall. *Trie me O God, and seeke the ground of my heart: prooue me, and examine my thoughts.* In the fourth part of that

Psal. 139.
23. *Psalm, hee speaketh sweetly in this wise; Thou art about my path, and about my bed, and spiest out all my wayes. For loe, there is not a word in my tongue, but thou Lord knowest it altogether:* when the Apostles were to surrogate an Apostle to make vppe the twelue, in the roome of *Iudas* that had made defection, and wrought his owne destruction, and they pricked and presented two, *Barſabas* and *Matthias*, they calld vpon God, that they might make election

lection of the best by his direction, as the
searcher of the heartes : *Thou Lord which*
knowest the heartes of all men, shew whether
of these two thou hast chosen. As *Job* gi-
ueth to God all power : so hee giueth all
knowledge vnto him, euē of the inner i-
magination of mans mind : *I know that Job. 42.2.*
thou canst loe all thinges, and that there is
no thought bid from thee. So doth *Ieremie. 17.9.*
The heart is deceyfull, and wicked above all
thinges, who can know it ? I the Lord search
the heart, and trie the reyres. In this respect
the spirite giueth him hierie eyes, which
search thoroughly as they goe. *His eyes*
were as a flame of fire ; wherefore they serue
to giue him light in the night season,
and to make day and night alike vnto
*him, according to that which *David* saith : *Psal. 139.**
If I say : the darknes shall bide me, then shall
my n̄gk̄ be turned to day : yea the darknes
is no darknesse with thee, but the night is as
cleere as the day, the darknes and light to thee
are both alike : wherefore no fisherman
may sooner bee mistaken in his fish while
they are in his nette in the water : than we
may be and are of the condicions of men,
while wee have them but in the compasse v̄re should
of our nettes in this present world. Some noī mea-
measure

*Act. 1. 22.**23. 24.**Reue. 1. 14.**7. 8. 11. 12.*

sure the
Church by
the line of
our affections,
by the
plentie and
prosperitie
of the
times.

Examples.
Iere.44.
18.19.

Gen.39.20
1.Sam. 21.
22. &
23. & 24.
Acts of the
Apostles,
and other
Chubb sto-
ries.

Reue. 13.7

Indg.20.
25.
Prosperitie
&c.no
true marke
of the
Church.

measure the Church by the line of their
affections, by the plentie and prosperitie
of the times: which was the dotage of the
old *Israelites* in *Ieremies* time prating thus
vnto him: since wee left off to burne incense
to the *Queen* of heauen, & to posure out drinke
offerings vnto her, we haue had scarcenesse of
all thinges, and haue been consumed by the
sword, & by famine. And when we burnt inc-
ense to the *queen* of beauē, & poured out drinke
offring, vnto her, did wee make her cakes, to
make her glad, and poure out drinke offerings
unto her without our husbands? But was *Io-*
seph the worse becautie he was imprisoned?
Dauid the worse because hee was ba-
nnished? or the Church the worse because
it hath been so long persecuted, and of
barbarous tyrants so cruelly intreated? It
is the badge of the beast, that hee shall
ggiue warre to the *Saintes*, and vanquish
them. The *Israelites*, whom we doubted
not were the Church of God, had twice
very vnhappie speed in their warres wa-
ged with the *Beniamites*. Haue not the
Turkes often warred & preuailed against
the Christians? wherefore wee are blind
and see nothing, if we make this a marke
of the Church, and we wish such with the

Carey

C.reat successoribus opto,

Quis quis ab eventu facta notanda putat.

We wish that such haue no successe,

That by event of things doe gesse. Of vnitie,

There bee others as bold with God as ^{consent,}
the former, intruding themselues into ^{and multi-}
his libertie and peculier, to determine ^{tude.}
who are, and who are not of the Church,
making a seculer arme, and iurisdiction,
and the consent of the greater number &
company, the marke of their knowledge,
fancyng the sondnes of the *Israelines*,
hercyn running with the Bios and stream of
those times, drawing this absurdity with
cart-ropes of examples of their fathers,
kings,princes in the cities of *Iudea*, and the ^{Iere 44.}
streets of *Hierusalem*, for this is their lo-^{17.}
gicke which with such open mouth
they lay out in *Jeremie*. But how little
pleasure their argument taken from the
topick place of vnitie, in matters of diui-
nitie, doth the Popelings I pray you con-^{Matth. 22.}
sider? Did not the Pharisees, Sadduces, ^{15. 16. 23.}
Herod, Pilat, diuided in opinions, and af- ^{34. & 26.}
fections among themselues, combine and ^{3. 4. 59.}
coniure themselues against Christ, as a Iu- ^{Luke 23. 7.}
tie in a generall affise agreeeth vpon one ^{10. 11. 12.}
verdict? *Paul* who dissented from *Peter*, & *Gal. 2. 11.*
Barnabas ^{18. 24.}

Act. 15.

39.

1. Cor. 1.

12. 13.

Gen. 11.

3. 4.

Exod. 32.

1. 3. 6.

Psal. 83. 5.

6. 7. &c.

Mattb. 27.

22.

*The Mabo-
metists.*

Barnabas who differed from *Paul*, and the Church of *Corinth* which nourished in her bosome many bitter dissensions, I trow were all members of the Catholick Church in the opinion of our aduersaries. If they were, their reason grounded vpon vnitie hath no great stabilitie. Did not the balde builders of *Babel*, in one mind conclude to goe on with their worke? Those Calues that worshipped their golden Calues, sang all one song. *These are the Gods of Israel, that brought thee out of the land of Egypt.* The tenne tribes were in a league togeather to vphold superstition, & to set vp Idols in *Bethel*. The Psalmograph numbreth ten nations of one associatiō against the Church of God. *They were confederate together, the tabernacles of the Edomites and Moabites. The Hagarens, the Philistins, with them that dwell at Tyre, Gebou, Ammon and Amalech: After also is ioyned with them, and haue holpen the children of Loth.* The Iewes with one mouth called vpon the Judge to condemne our Sauiour, *Crucifie him, crucifie him.* The Mahometists are at a point with themselues, with one assent and consent to maintaine their blasphemies: now

I trust there is not a Chalstian, that hol-
deth, that they are of the Church. The
members of the true Church, are some-
times at oddes about outward matters; *Difference*
Loth and his brethren differed for a time. *sometimes*
The brethren ioyntly did hate and intend *amongst the*
much hurt vnto *Ioseph*. The priests and
Princes of the people very often seuered
themselues from Prophets. In the sacred
societie of Christ there were emulations *10. 11. &c.*
and dissentions, a very herte gaiboile was *Matth. 20.*
among them for the primacie. The other *24.*
tenne disdained that the two brethren *Gala. 2. 11.*
James and *John* shoulde stand for it aboue *12.*
others. *Paul* withstood *Peter* to the verie *Act. 11. 2. 3.*
head of him. They of the circumcision *The ancient*
came against *Peter* in open disputation. *fathers dis-*
A great contention among the primitiue *senting,*
Christians did arise, concerning the annu- *then, one.*
all celebration of the feast of *Easter*. Be- *from ano-*
tweene the Bishops of *Africa* and *Rome*
was great and long a doe about the bap-
tisme of heretiques. *Hierome* did abso-
lutely oppose himselfe against *Raffimus*.
So did *Epiphanius* against *Chrysostome*. Be-
tweene the East and the West Churches,
there was little trouble about rites and ce-
remonies. Therefore let our aduersaries

lay their handes vpon their meutheſ, and taſke no more to vs of vnitie and multitude, ſeeing it is laxate and palfie ſhaking iogick. As that is alſo which is deriued from long cotinued ſucceſſion which they hold as an infallible note of their church. For this their flauerie wee ſcatter in this wiſe: If ſucceſſion will ſerue the turne, to conclude, thofe that haue that of their ſide to be of the church, *Manasses* and *Caiphas* may hold vppe their headeſ *Matth. 26.* with the beſt of the bunch. For the one ſucceeded *David* in the ciuill gouerne-
 ment, and the other *Aaron* in the priueſtly regiment. Our Ro:maniſts that looke ſo bigly vpon vs in their ſuppoſed priuilege of ſucceſſion, ſucceſſed Peter as *Ar-
 chidamus* the *Lacedemonian* did ſucceſſed *Hercules*. *Nicoſtratus* tolde him that hee
 could not come of *Hercules*, as hee would haue the world thinke, because their do-
 ings were ſo contrary; the one killed thofe that were badde; and the other kil-
 ling the good: when they are at the beſt, they are but a broode and litter of Phari-
 ſees, whose tribe and cognation was hew-
 ed out of hell, and were of their father the
 deuill, howſoever they would ſeeme to
 deduce

*Archida-
 mas.*
Hercules.

John 8. 44. *Of the true
 and falſe*

deduce their stocke, & lineage from *Aira*- church, see *ham*. But wee leane further scanning of *Doctor Rasi-*
 this question: and as the two women ^{6. con-} *noid his* *s.*
 that came before *Salomon*, contending *clusion*.
 whose the liuing child should be, whilst ^{1. Ki. g. 3.}
 each of them claimed it to bee hers, their ^{17. 22. 24.}
 strife was stinted by the sentence of his ^{25. &c.}
 wisedome: so the wisedome of God, who
 searcheth all heartes, shall end our quar-
 rrell, & shal one day discouer to the world
 who are his, and none of his, who are
 the elect, and out-casts of *Israe*l, as the fi-
 sherman descrieth what fishes are in his
 nette when hee hath it on the land, and
 taketh a full and perfect view of them. 5. *Math. 13.*
 The ordinarie fisherman when his fishing ^{47. 48. 49.}
 is done, sundreth and seuereth the ^{The fisher-} *good* ^{men, when}
 from the bad, vntill which time they are ^{be hath ca-}
 confusedly togeather in the net; such men ^{ded his fish-}
 as are caught by the euangelicall fisher- ^{ing, seve-}
 men, by the dragge-net of the holy word, ^{reth the}
 must abide togeather in the Church of ^{goed from}
 God with the refuse company, vntill the ^{the bad, e-}
 end of the world which shall giue an end ^{ten so when} *the world*
 to our fishing, at what time the almighty ^{endeib, a}
 whose ministres wee are, shall sort his fi- ^{separation}
 shes, & according to their kinds, separate ^{shall be un-}
 them: while the world lasteth, and is our ^{til which} *time, &c.*

Matth. 13. fishing lasteth, there is no talking of this
 24. 25. 26. distinctio. For cockle, darnell, tares, succes-
 & 25. 1. 32. suely sprouteth out with the better grain:
 1. Sam. 19. weeds wil ouer-awe the best hearbes that
 23. 24. Matth. 22. be: goats wil be amōg the flocks of sheep,
 22, 11. foolish virgins will keep cōpany with the
 wisest: *Saul* will come shuffeling in amōg
 the Prophets: & a rude vnmannerly guest
 without his wedding weeds, wil put him-
 selfe forward with the best of the assēbly,
 at the marriage of the lanib: and no better
 condition may bee looked for, no more
 than the externe fisherman may hope not
 to haue his nettes polluted with filth in
 Matth. 23. fishing affaires. But stay wee the end as
 47. fishermē doe, and then an other course
 wee shall see taken herein. As the soile
 and reie&taments of the fishermans ga-
 therings, are then throwne away: so the
 wicked shal be done away, from the com-
 pany of the good. A brand then shall be
 seene vpon *Cain*, whereby we shall know
 him, from righteous *Abel*: *Esaū* and *Jacob*
 shall bee distinguished before vs: So shall
 the Apostle *Iude*, and *Iudas* the Apostata
 easily bee discerned: *Simon Peter*, &
Simon Magus may not then be togeather:
Cephas and *Caiphas* may not keepe com-
 pany

pany: *Ieremie* and *Pashur*, *Amos* and *A-mazia*: *Elias* and *Baals* Priests: *Iesus* his seruants, and seruile Jesuits, for ever shalbe separated, one nette shall no more bee pestered with such pelfe that shall trouble true pietie. 6. Lastly, beside the promised circumstances that maketh such a sympathetic betweene these fishermen of both kindes: they that are of the spiritual fishing profession, shall find if they trauell in their callings accordingly, that their paines are as great, if not greater, than theirs. For which cause to expresse the labours cast vpon that calling, the minister hath the name of a fisherman giuen pames: him. As the name of shepheard is commonly giuen to the ciuill magistrate, so the title of a fisherman is set vpon a minister, and they haue not these their names for naught, but to shake them by the shoulders, and set them on their feet, and to put them in mind of the great burden that is laid vpon them. Shepheards seldom sleepe, or shift a shirt, time not seruing for it, their attendance vpon their sheepe being little enough, when they haue done what they can. The fishermanes toyle likewise exceedeth, both by

Luke 5.5. daye and night, in heate and colde, the case so requiring it very often, that he fish all night long, and goe into the water and

Of the toile and labours that ministers sought to undergo. wade to and froe in it. This vigilancie, industrie, fidelitie, must be in him that hath giuen vppe himselfe vnto the sacred ministrie to fish for mens soules, which *Jacob* had performed, when hee made his accounts with *Laban* of his doings: *I was in*

Gen. 31.39. *the day time consumed with heate, and with frost in the night, and my sleepe departed*

Mat. 20. 3. *from mine eyes.* The minitrie is not ordained for a chaire of ease to any: no man being called thereunto, may stand idle in the market place, but he must be a labourer in the vineyard. A labourer, not a boy-

Aug. de Ci- uit. Dei. lib. terer, *Episcopi nomen est operis, non honoris:*

19.ca.19. *ut intelligat se non esse episcopum, qui vult prior esse & non prodeesse.* The ministers place is a place of labour, not of honour: that he may know that hee is vnworthie of the place, that intendeth his owne pompe, & not the peoples profit: we ministers may take vp this saying of the Poet.

*Tendimus in Latium, sedes ubi fata quietis
Nulla dabunt.*

We tend into that kinde of soyle
That gives no ease, but restles toyle.

Where-

Wheresoever the scripture speaketh of our office, they speake of the labours incident to that office. The Apostle speaking of the carriage of himself in the course of his ministerie among the *Galatians*, calleth them. *I feare least I have bestowed upon you labour in vaine.* Directing an exhortation vnto the Church of *Philippes*, he saith: *Help those that labour in the Gospel.* *Phil. 4.3.* Hee dealeth with the *Thessalonians*, *1 Thes. 5.12.* that they take knowledge of such that labour among them in the Lord, and that they giue preferment vnto them. In his letter to *Timothie*, he maketh speciall remembrance of them that labour in the *worde and doctrine.* *1 Tim. 5.17.* To which agreeth *2 Tim. 1.6.* his *Canon* vnto *Timothie* in his latter Epistle superscribed vnto him. *In all thinges labour, and doe the worke of an Evangelist.* *1 Tim. 4.15.* *2 Tim. 4.1.* *2.5. &c.* And he calleth the office it selfe of the ministerie, an office of worke, saying; *Hee that desireth the office of a Bishop, desireth a worthy worke.* The titles themselues giuen in scriprures to ministers, do lay out their labours. They are compared to *Husbandmen, Shepheards, Builders, Householders, mothers, soldiers, fishers;* all which are offices of exceeding encombrances. *43.* *Matth. 13.3-4; 45-47.* *Luk. 12.42*

The

John. 21. 15. The toyle of husbandrie is such, as there
16. 17. is no end of it. It was one of *Cato* his say-
1. Cor. 9. 7. ings in his booke of husbandrie, and e-
Matth. 4. 19. uerie husbandman will confirme it: *Qui*

Cato. *terram colit ne sedeat: Est enim aliquid sem-*
1. Cor. 3. 6. *per quod agat.* The husbandman is neuer
9. 10. without worke; what with following, stir-
1. Pet. 5. 2. ring, sowing, weeding, and following the
3. 4. plough, he is alwaies occupied. This is the
Eze. 34. 2. ministers case, if hee listeth to consider it
Matth. 9. *36. 37. &* aright, the Lordes plough that he hath in
12. 49. & hand, calleth for the attendance of the
20. 1. 2. whole man. The charge of the one answe-
Mayke 4. 3. reth notably the charge of the other. For
Luke 9. 62. *Matth. 13. 3.* as the soyle, so the soule vntesse it bee al-
4. 5. 6. 7. 8. waies ploughed vp, and hath feede from
 other places strowed vpon it, giueth no
 fruite acceptable to God the owner there-
 of: neither sufficeth it, once to haue sown-
 ed it, but it is to bee vigilantly attended
 daily, that neither the birdes, which are
 our badde affections, may deuoure it; or
 the thornes of our gricuous sinnes, which
 sprout vp continually, may choake it; or o-
 therwise, by disidiousnesse and slouthful-
 nes, may be hindred. The Shepheardes
Aristotle. life is as tedious as may be, For the sheep
Plinie. (as Aristotle & Plinie obserue) are a sim-
 ple

ple kind of cattle, easilly wronged, least able of any to relieue it selfe, taking the aduantage of euerie gappe to breake out of the folde, commonly caught and entangled by briars, often in danger of the dogge, the wind and weather bringing much wracke vnto it, the very grasse and water whereby it liueth, many tynes infecting it, the diseases being many to which they are subiect: wherefore the welfare and good health of them, is in the helpe and heed of the shepheards. If we looke well into our selues, in the sheepe's looking-glass we shall see our selues. For we are simple as they of our selues, the naturall man as the Apostle teacheth, being not capable of the things that are of God: what wrōgs do not we lie opē vnto in this malignant world, set as the spirit saith by *1. Job: 5. 19.* *John*, vpon wickednes? which we do away no otherwise then by patiēce, there being no good to be done by resistance: doe we not take all starting holes to wind out our selues out of Christ's pinfold, and to start *Psal. 78. 57* aside from his holy commaundements as a broken bowe? Doe not the briars of worldly cares take such holde of vs, as we cannot get from them to serue the liuing God?

God? Are wee not as the sheepe in the

1. Pet. 5. 3. danger of a dog flesched in the shambles,

that hath a red mouth, (I meane the deuill) that daily goeth about seeking whom he may devoue? wherfore, what help haue

Psa. 23. 1.

Job. 10. 11. wee but to call vpon our shepheard Christ

2. Pet. 5. 2. Iesus, and to require the aide of his subor-

dinate shepheards, the ministers of his word, sent by him to succour vs? Finally,

is not the diet of our soules, the death of our soules, euен the word of God, while

wee swallow it vppe as it is corrupted by false teachers, or otherwise feed vpon it with corrupt affections? Wherfore let

the prayse of God be in our mouthes, and let vs reioice in our beddes when God

vouchsafeth that mercie towardes vs to set such shepheardes ouer vs, as may keepe vs within the fold and limmits of a good

Psa. 23. 23. life, leade vs out into the greene pastures,

and conduct vs to the waters of comfort, defend and keep vs from all dangers, from

Psal. 7. 2. the power of the Lion, and the mouth of

the dogges that would teare vs in pieces, while there is none to helpe. Whereas we

1. Cor. 3. 9. are compared vnto builders, consider we

hereby that are in the ministerie, how we are subiect vnto labours. For can a house

be

be built without care and paines taking,
what with carriage, & recarriage, hewing,
planing, hāmering, ioyning, sawing, coup-
ling, and infinite other circumstances of
labouring: the labour thereof is great.
Before sinners the confused lumpe & sub-
stances of the deuill, can be wrought and
brought to be as liuely stones, to bee ioy- ^{1. Pet. 2. 4. 5}
ned to the corner stone Christ Iesus; be- ^{6. &c.}
fore they can of long mishapen timber- ^{1. Kj. 4. 5.}
logs, bee made to ierue, as tall Cedars of ^{6. 8. 9. 16.}
^{18.}

Libanus, and be for the courts of the house
of our God; before they can be made tem-
ples for the holy Ghost, that before were
cages of euery vncleane birde, euen of e- ^{Reuel. 18. 2.}
very filthie sinne, and bee more bewtifull
then the gate of the Temple, which was
called bewtifull, The ministers, Gods ma-
sons, and workmen shall haue much adoe
with them. Stewards and such as haue
prefecture of great houses, vndergoe
much studie, and watchfulness, being of-
ten put to it, to sit vppe whole nights, to
make their booke perfect. But the care of
the Lordes house doth infinitely goe be-
yond it. For that the stewards thereof,
may deale out their maisters bread vnto
the houshould in due season, and shew
how

Luk.19.13. how hee hath disbursed the talents left to
 Math.24. his disposing and make st freight all reck-
 45.46.47. nings, that he may be cast into the smalleſt
 48.49. arrerages. If he layeth his hand vpon his
 heart, and weigh the matter well with ſim-
 gleness of ſoule, I am well enough assured
 that hee ſhall haue tow enough to his di-
 ſtaffie, and that a ſound charge is layd vp-
 on his iſhouldiers, and that he acquiſeth
 himſelfe notable, that diſchargeth it as
 he ſhould. Now, what ſuccellue labours
 and ſorrowes mothers doe endure, in the
 wombe in the world with the conception
 and education of their children, I leaue it
 to thoſe that are mothers, to meditate vp-
 on. But be they what they will, they may
 not bee matched with the troubles of our
 office, whome God hath ſet as fathers ou-
 er his Church, by the immortall ſeed of
 3.Pet.2.2. his word to beget children vnto him, be-
 3.Pet.1.23. ing ſuch as made Elias wearie of his life.
 1.Kin.19.4
 10. For what a doe Gods minister hath to be-
 get a child to God, I ſhew you by theſe
 oppoſitiōs againſt him. 1. The ingenerate
 and inherent corruption of nature, ſtriueth
 much againſt it. 2. The world diſclaimeth
 it, as inchaunting our ſoules too much
 with

with the fashions of it, & so withholding vs from the obedience of faith, as wee cannot be reclaymed. 3. Sathan the prince of the world withstandeth it, and busieth his braines all hee may, to impare Christs kingdome, and the commonion saluation. 4. Moreouer, it is no smal rebuke to ministers, and it dulleth not a little the edge of their deuotion, that their trauels are so little respected; & that such become their enemies, for whose saluation they haue so much laboured. But yet as a mother forgetteth all her labours, for ioy that a child is borne into the worlde: so shall euerie faithfull minister stand affected, for the sweet comfort they haue, that Gods kingdome by their trauels is increased. Soul-diers may not sit out, but may bee in the forefront with these fellowes, but the spirituall warfare much surpasseth theirs. The life & state of a minister is a warfare, (and so that old beaten souldier *Paul* saith, that had borne many a blow in his bodie from the battle, for his faithfull seruice, hauing the scars to shew according to that which hee himselfe saith, *I beare about mee the Gal.6.17. marks of the Lord Iesuſ*) and wee striue not

Ephes. 6. 11 not maiestries with flesh and bloud, but
12. 13. 14. with *principalities, powers, princes of the*
16. 17. *darkenes of this world, spirituall wickednesse*
1. Thes. 5. 8. *that are in high places.*

Thus our enimies
 haue might in their handes, and malice in
 their heartes, besides other very gainfull
 priuiledges ouer vs, as being spirites a-
 gainst flesh: secret and hidden against vs

Ephes. 2. 2. that are naked and lay open: and hauing
6. 12. the aduantage of the higher ground,

whereby they ouerlooke vs, and beare vs
 downe. Also in all persecutions that a-
 rise, the minister is the marke of the ar-
 chers, against whome most of their pow-

Math. 10. der is spent, persecuting tyrants direct-

16. 17. 18. ing their officers, principally to persecute
6c. the preaching ministers. The king of *A-*

1. King. 22. *ram* charged his archers to shoothe their

31. 6c. arrowes neither against small or great, but
 against *Achab* onely: the raging enimies

of the Gospell, prepare their instru-
 ments of death almost onely against god-
 lyministers. Finally, for the same reason
 they are called fishermen, as we haue for-
 merly shewed, to signifie their labours &
 troubles in their calling.



THE FIFT CHAPTER.

The especiall duties of the spirituall fisherman.



Rdinarie Fisher-men haue many obseruations, hauing excellent correspondencie with the Office of the ministerie. 1. They obserue the qualities of Fishes in their kinds, and fitte themselves to their severall natures. Whether they floate higher, or swimme neere the ground, or keepe themselves in holes, or runne into the mud, they haue meanes and wayes to come by them. The spirituall Fisherman learneth from this schoole, to frame himselfe to the capacitie of his auditorie, and to vse all the policies he may, to withdraw them from their errors or redundant manners. For his people are diuided into many mindes; and therefore many wayes are to bee taken

G

ken

1. Cor. 9. 19

20, 21, 22.

Iude 12. 23

82 *The especiall duties*

ken with theſe. Such as are worthy Schoole-maſters, do giue themſelues to their ſchol-lers wits. Approoued Phyſitians, doe preſcribe according to the maladiest, and na-

I. Cor. 3.1, ture of their Patients. Thus muſt Mi-ni-

2. Cor. 6.

ſters incline themſelues aſwell to the wiſ-

Hebr. 5.11, dome, as to the weaſeſſe of the hearers,

12, 13, 14. and feed thoſe that are children in know-

Cor. 6.1, 2. ledge with the firſt rudiments and Cate-

chisme of Religion; and ſuch as are of

more growth in vnderſtanding, to dyet

them with the ſtronger foode of the my-

ſteries of Gods will. Though they ſome-

what ſtammer with Babes for their better

vnderſtanding, it is not amiffe. Alwaies

foreſeeing and taking heed, that they doe

nothing to the preiudice of the trueth,

from which wee are not to ſtarke a haires

breadth, for any mans pleaſure. From

which ſpirit ſuch are very farre, who ca-

ring for none but themſelues, ſhun all ſo-

cietie, and liue wholly by themſelues, re-

fuſing confeſſion with ſuch as everyway

do not partake with their opinions, in the

meane while with their quills very fiercely

ſhooting at ſuch, as in the common cauſe

of religion haue deſerued very well, and

cenſure the gouernment of the Churches,

*Time-ſer-
uers.*

as

as they please, & are the occasion of very great confusion. 2. Though fishers many times labour in vaine and get not a Frog, yet continue they their fishing course, bearing patiently with the times, abiding to the ende in hope of better speed. It very well besemeth fishers of men to bee les- soned in this case by them, and not hastily to resigne vp their standing, because of their peoples so ill, or simple vnderstan- ding. The lawes & Canons of the Church are herein very streight, inhibiting Bishops and Ministers of the word, to take their vagarie, and to forsake their proper char- ges. And these Canons are ratified by de- crees of Counsels which are yet in force, howsoeuer the more part whō they con- cerne, force not of them. For if they did, they would not keep the courts of princes so much as they doe, and spend so much time in wordly matters, and so little in their diuine studies. *Chystome* taxed *Epis- phanius* seuerely for leauing his owne charge, and taking other mens matters in hand. I meruaile what Christ would say to his fisher-men if hee were now a- mong them, & saw them as we see them, some in the Court, some in the Campe,

Luke 5.5,6

Chrisostome
Epiphanius.

some hunting, some whoring, so fewe intending their spiritual fishing. The better sort that are discouraged in these labours because they haue so little successe, are to be cōstant in their well begun course, and to leaue the euent thereof to God, who shall blesse it as it seemeth him best. They that will doe nothing but to purpose, and will bee certaine of the end before they begin, shall stoppe many gainfull occasions of doing good, and shall answere to God for their departure, from the place he did put the in, without his good leaue:

Jonah 1.3.

4.

1. King 19. 4. 10. 14. 15. 18. 19. As *Jonas* did who crossed the seas to post vnto *Tharsus* when his enioyned iourney was to *Nmineh*. God sent a Pursuant in a whirle-winde against him and stayd his intendement. *Elias* also had giuen the slip, as right wearie of his people in *Israel*, had not God staid him in the nicke. In such a taking was *Paul*, who was in the minde

Acts 18. 6.

7. 9. 10. 11.

to haue relinquished his charge at *Corinth*, and to goe to the *Gentiles*, had not a countermaund from God in the meane time stayed him. The Fishermans trade is an exercise of patience: so is our Evangelicall fishing function. 3. The Fisherman, so long as his nets or angles are in the

the water, may expect a draught, and hope for good hap : so may the Preacher while he is in his profession, and the spirit giueth him vtterance, For it is as the Poet saith,

Quo minime credas gurgite, piscis erit.

A Fish will be in that same plot
which thou thinkst not.

Elias thought himself the only remain- 1. King. 19.
der of the Church of Israel, that had esca- 14.18.
ped the sword of *Achab* and *Iezabell*. But
God otherwise rounded him in the eare,
ascertaining him of a number beside,
that had neuer yet done the least homage
vnto *Baal*. So *Paul* when hee thought to
put vp his booke, & to leaue the Church
of *Corintb*, as a contumacious and incor-
rigible companie : God alred him, certi-
fying him of many religious people
(though vnknowne to him) that were in
those parts, saying : *I have much people in ABB 18.10*
this Cittie. It is the part of the faithfull mi-
nister to despaire of none, for the Lords
hand is not so short, but hee can saue.
4. Fishermen and such as are expert An-
glers, consider many circumstances that

G 3 make

make for their better angling disport, as the wind, the water, the ebbing and flowing of it, the time of the day, the temperature of the ayer, and many such like tokens. The opportunitie that is taken, is all in all in fishing affaires; and in all other affaires, which who so neglecteth, faileth

1.cor.9.19 of his fancie, and sheweth his folly.
20, 21, 22, Hereto must the spirituall fisher take
2.Tim.4.2. most heed, and espie his times and sea-
3.Tim.5.1. sons for his purpose. This the deuill and
2.
1.cor.4.21. his adherents doe apprehend in their de-
Job.1.7. & uilish deuises: and therefore let vs in-
22 tend the same earnestly in religious in-
1.Pet.5.8. deuours. The deuill at his first onsets
The deceits of Satan of temptation against Christ in the wil-
and wicked men, in taking opportunity. dernesse, tooke the occasion and ad-
uantage of his hunger: for that is a forcible sollicitor with man to any euill at-
tempt, for which cause the olde saying was, *Venter non habet aures*, The bel-
lye hath no eares, it will not bee led by reason. And the wiser sort haue called
famine, Maleuada, a very badde coun-
sellor in all kinde of actions. *Cain* when
hee plotted the butcherie of his brother, espied opportunitie of time and place
for it, when hee had him in the field alone,

Gen.4.8.

alone, and there was none to witnesse his nefarious villanie. *Putaphars* wife *Gen.39.11*, watched a fit season when *Ioseph* was 12. by himselfe, to giue him a temptation. The sonnes of *Jacob* intending the mas- *Gen 34.25*, sacre of the *Sichemites*, projected before *26,27*. for it, causing them to bee circumcised, and falling vpon them before they could be recovered. When *Iudas* first concei- *Matth.26.16*. ued a treason, hee was alwayes hoouering ouer a tyme conuenient to bring it forth.

Diabolus omnium discutit consuetudines, *Bernard.*
ventilat curas, scrutatur affectus & ibi querit causas nocends, vbi nos videt magis occu- pari. The deuill weyeth well our would wonts, the course of our cares, the fashions of his affections, and out of the nature of our qualities, worketh his malignities. Like a subtile Souldier trayned vp the in warres, that layeth seige to that place of the wall that is weakest, hee obserueth our weaknesse, and maketh great matter of it. As a man when hee would stricke fire out of a flint, marketh what ende of the flint is fitteſt for the blowe of the yron, that it may sparkle the sooner: So the yilde tempter obſerueth the affection that leaneth to finne,

and that he striketh only with his yron of temptation, that a sparke of our consent thereunto being expressed, the flame of sin which may consume the whole man,

Gregorius. may thereby be kindled. *Prius complexionem unius cuiusque aduersarius noster perspicit, & sic tentationis laqueos opponit: alius letis, alius tristibus, alius timidis, alius elatis moribus existit.* Sathan feeth euery ones complexion, and so spreadeth his nets of temptations: One man is giuen to solace, another to sorrow, one to feare, another to pride. Let the good Fisherman in the wisedome of his God that is in his heart, be as wise in working mens saluation: as the envious man the Deuili is in the im- placable malice of his minde, to bring vs to destruction. This is the wisedome of the Serpent, which the wisedome of Christ in the persons of the Apostles commen- deth to his seruants, saying: *Be as wise as serpents.*

Matth. 10. Marke the inclination of a man, whether he resort to the preached word, if hee doth, haue comfort in him, and doubt not but by trowling and trame- ling for him, thou shalt haue him. For his outward coniing to the Word, giueth great hope of the inwarde comming of the

the spirit, and so of his happy comming into the nette, according to that which Christ saith: *They that are of God, heare Iohas.47.* Gods word: Marke his conuersation, & his company, for commonly as a man is conforted, he is qualifited. The *Lacedemonians*. when they did put their sonnes from schoole, the better to make iudgement of their inclinations, they inquired diligently after their companions. It is a certaine saying of the Psalmist: *Wish the bo-
ly thou shalt bee holy, and with the froward Psal.18.25
man thou shalt learne frowardnesse.* Ano-^{26.} ther marke of the better sort of men, doth *David* in the fifteeneh Psalmie giue mee, *He maketh much of such as feare the Lord.* *Psal.15.4.*

By this Rule I iudge of a Papist, and an enemie to Religion, hearing him blunder against *Luther, Calum, Beza*, and such like renowned Saintes and Seruants of God. I will infist in such circumstances no longer, a thousand such specialties may be inserted, which I leaue to euery faithfull Fisherman, to finde out in his own pastorall function, & to make wholsome and gainfull vse thereof, in his best discretion; only I say this, that though

I see not a Fish in the water, yet when I perceiue that my corke or floate is vnder the water, I know well enough that a Fish hath taken the baite: So, though we see not into the secret minde of man, yet by outward effects, one may determine of inward affects, and certainlye conclude, that our godly admonitions (which are our baytes we lay for soules) are taken. 5. It is the Anglers order, when hee hath a great Fish hanging at his hooke, to vse hym gently with an euene lyne leading hym vppe and downe, vntill hee hath wearied hym, and then he layeth his hande vpon hym, and heaueth hym vppe; for, if hee shall snatch hym vp greedily at the first, and deale rigorously with hym, with the poize and wayte of his body, hee will brea k lyne and Angle-rodde, and escape. So let Gods angelicall Angler *Amplecti venientes*, gently entertaine such as are coniuing on, and haue taken downe the hooke they haue layde for them, and Rom. 13.20 by the coales of kindnesse heaped vpon their heades, worke their full conuercion, least by beeing too seuerre towards them, they marre all they haue made, and loose

loose all together. Some fishes may bee pulled vp sooner then other some , according to the proportion of them, and the holde wee haue of them. Strangers are more fauourably to bee handled than our ordinary hearers : Such as are but *Catechumen* and *Neophites* in the faith of the first planting, are to bee ordered more tenderly , than such as haue made furder progresse in the same. This will well appeare if wee veiwe the course of the holy men of God, in the execution of their Ministry in olde time. When as *Isaiah* had to doe but with his owne people, he was hotte at the beginning with them, with this declamatorie exclamati-^{1sa.1.4.} on making entrie into his Sermon : *Ab sinfull nation, ab people laden with iniquitie : a seed of the wicked corrupt children.* But when *Jonas* was sent out of his owne parish beeing preacher to the *Jewes*, to denounce Gods Judgement against the *Nininites*, who were of the Gentiles, bee in-^{107.3.4.} fisted only in his text of commination ac-^{Acts.17.} cording to *Iniunctio*, without any inlarge-
ment therof by way of pathetical & seuere reprobation. When *Paul* was brought ^{24. &c.} to *Areopage*, a place out of his walke,
and

and iurisdiction, he maintained his Philosophy before them as they desired him, forbearing all kinde of crimination ^{a-}

1. Cor. 5.1,

2,3,4. &c. 6.

1. &c.

against them. But when he was among his Congregation at *Corinth*, he ratled them roundly, especially that incestuous companion against whō he thundreded his most dreadfull Excōmunication.

Act. 7.51.

Stephen when he perceived his Jewish people in a tetled cōtumacie withſtāding the truth, he pointed his words like the point of a diamōd, thus roused them for it: *Yee stiffe-necked, and of uncircumcised hearts and eares, yee hane alwayes resisted the holy Ghost.* Also according to their continuance in Gods Schoole, and the time of their learning, the Apostles framed their stiles of inditing. *Paul* was ceremoniall when hee was to beget the yonger sort in faith and knowledge vnto God: yet in the *Gala-*

Act. 16.1.

thians he will not endure them, because they had otherwise a long time learned

3. Gal 3.1,2,

3,4. &c.

Sathan

perfect in this angling occupation, so hee knoweth how to handle a fish that hee

this angling

hath hooked, that hee may not breake

occupation: from him.

his trickes.

hath, he will give them line and libertie, but

but he will not suffer him to walke fur-
ther than he list, but he draweth him in
againe when it best pleaseth him. Hee
playeth with his Fish, as the child playeth
with his bird, which he tyeth by the legge
with a string, and suffereth him to flye the
length of the thred only: when hee had
hooked *Herod* by incestuous temptation,
he drew him not vp forthwith vnto him-
selfe, but hee suffered him to heare *John* *Mark. 6.*
Baptist willingly, and in many things to *17, 18, 20.*
be couiselled by him, for the line of his vn- *21, 22, 23.*
satiable lust was strong enough to holde
him. He was not displeased that the Pha- *Luke 18 11,*
risee should fast twise in the weeke, that *12.*
he should tythe rightly, & forbeare com-
mon outrages of inordinate persons: as
long as their couetousnesse, oppression,
and hypocrisie were hookes in their noses
making them cock-sure. I bring not in
this in the behalfe of conniuencie, that I
would should be shewed in case of iniqui-
tie, that the Ministers should tollerate
some sinnes in their people, as the deuill
doth tollerate some good things in his
followers; but to perswade Ministers to
meekenesse, for their better reclaiming of
sinners from offences, and gayning them

to

94. The especiall duties

to goodnesse. They shall handle theti as the fisherman doth his fish, if they shall touch their sores with a soft hande as though they were their owne, as *Paul* did

2. cor. 11., when hee said, *Who is weake, and I burne*

29.

not? and shall haue mercy in their lippes and hearts. Otherwise if they fasten their teeth vpon them vpon euery occasion, they are Non correptores, sed corrosores, as

Bernard. *Bernarde saith: Non correctores. sed tradi-*

Augustine. *tores: as Augustine saith: They betray*

Esay 92. 3. *them, rather than teach them: they gnawe*

Matth. 12. *and consume them, rather than correct them.*

20.

And so they breake *Christs* rule in the case, by breaking the bruised reed, and quenching the smoaking flaxe, and kee-
ping him downe that is fallen, that hee
rise vp no more. If wee make a mixture
of the oyle of admonition and the wine
of compunction: the oyle of charitie,
and the wine of zeale, it is the best ingre-
dience and prescript we can minister.

Bernard:
serm. 44. in
Castile.

The



THE SIXTH CHAPTER.

Of the Fisher-mans baytes.

BVery Fisher-man hath his proper baytes, agreeable to the nature of those fishes that hee trowleth or angleth for. For at a bare hooke no Fish will bite. The case-worme, the dewe-worme, the gentile, the flye, the small Roche, and such like, are for their turnes according to the nature of the waters, and the times, and the kindes of fishes. Whoso fisheth not with a right bayte, shall never doe good. Wee that are spirituall fishermen, haue our severall baites suitable to the stomackes we angle for. If we obserue not the natures of our auditors, & fit our selues to them, we shall not do wisely. *Hic lauacra mollia, ille cassidornus;* *ferrum querit ad vulnera.* One mans sore hath need to be bathed and suppled with oyle: and another mans wound would be searched and seared with a hot, and hardyron.

Vana

Gregorius. *Vana poscit remeia diversa qualitas passione* 22.23. The differing kinds of maladies, must
 haue diuers kindes of remedies : what
 preaching is there of mercy to the yilde
 and wicked man, whose heart is harder
 than the nethermost millstone, a razor be-
 ing sooner able to cut a whet-stone, than
 any doct:ine powerfull to stirre him to
 compunction? Sing woe, not therefore
 songs of mercie, to such sinners. For if
 we do, we may put vp our pipes, we speak
 rather to the ayre, than their eares, and
 our wordes are but winde; for what saith
Isaiah in this case? *Let mercie be shewed to*
Isai.26.10. the wicked, yet he will not learne righteou-
 nesse. The stomacke of such a soule, no
 more sauoureth such a bayte of the bles-
 sings of God layd vp for those that loue
 him; than the appetite of any man relin-
Rö.2.7.10. sheth and tasteth a Boxe of rotten and
2. Tim.4.8. stinking oyntment. Tell such of honor,
Reuel.22.1 glory, peace, an incorruptible crowne, of
 2,14.
Matth.5.8. the fruites of the tree of Life, of the fruiti-
Hebr.12.22 on of the presence of God, of their soci-
 etie with Angels, Saintes, congregation
Reuel.7.13. of first borne, of new Names, white gar-
14,15,16. ments, of abundance of pleasures at the
 7.
1.cor.2.9. right hand of God, and they will scorne
 14. *them,*

them, and set their faces against them, and say to vs as Daniel did to Belshazzar: *Keep thy rewards to thy self, & give thy gifts to an other.* Wherefore baite thy hooke for them, with the bitter worme of Gods iudgement, with the wome that dyeth not; rend not their garnets but their hearts, by reading ouer them the curses pronounced on mount Ebal, speake of the thundrings and fire flashes on mount Sinaie: give them lamentation for ioy: ashes for beautie, a rent for a girdle: the spirit of heauines for the ioy of gladnesse: and if all this auiale not, publish wars, & rumors of wars, and such tribulation which was not from the beginning of the world to this day. It may be, that feeding vpon this baite they may be caught, and conuerte vnto God. For the *Baptist* by such a baite did speede exceedingly. For by turning the axe of Gods iudgement towards them, they came in all the sort of them. *Now is the axe layde to the root of the tree;* that was his text: with the ende of this Sermon, began their conuersio. Publicans, soldiers, commons communing with the Preacher, how they might be saued. Such an argument likewise served *Jonas* his turne worthily. For no sooner

H

Gods

Dan.5.17.

Deut.27.19

16,17,18.

&c.

Exod.19.

16,18.

Isaiah 3,34

25.&c.

Mattb.24.

6,21.

Luke.3.3,4

5,7,8.

Luke.3.9.

10,11,14.

1. *Jon. 3.4,5.* Gods iudgement was out of his mouth, but
 6,7,8,9. the *Niniuities* tooke vp repentance in their
 2. *Sam. 14.* hearts. When *Absalom* could not make
 30,31,32. *Ioab* of his faction by gentle entreatie, by
 33. extremity he gained him, burning his bar-
 1. *Jonah 1.2,* ly landes. When God by a still voice
 3,4,4.15. could not winne *Jonas* to doe his dutie,
 & 2.1.2.6. and to goe to *Niniueh*, by lifting vp his
 3.3.4. voyce like a Trumpet, and by speaking by
 a tempest vnto him, he made him buckle
 himselfe roundly to those busynesses. So
 let such as will not bee led by loue, bee
 1. *Cor. 4.21.* drawne by feare. But with somie the spi-
 1. *Iude 2.13.* rit of meeknes will doe most, and loue ra-
 2. *Cor. 2.7,* ther then a rodde doth more good: and
 11. & 1. *Cor.* 9.19,20,
 &c. we shalldo indiscreetly, to deale roughly
 with such. For as the water of a spacious
 and deepe Lake, being still and quiet by
 nature, by ruffling windes is moued and
 disquieted: so a people tractable by na-
 ture, by the rough behauour of the Mi-
 nister may be much turmoyled and alte-
 red from his nature. The Barber that is to
 shauue the haire of the beard or face, first
 washeth those parts, & then vseth his ra-
 zor; for if he shalldo not doe so, the razor
 would cut & raize the skin. The vnskilfull
 minister, whose office it is to shauue off sin
 as

as it were with a razor, by not washing them & gently vsing the, but very fiercely handling them, they hurt them, & help them not. Therefore we must haue two strings to our bowe, that if one will not serue, another may; and fish for euery one with the baite that is fittest for the, whether it be of law, or Gospell; of iudgement, or mercy. So did God in fishing for the *Iewes*: sometimes speaking to them by a burning bush of fire: & sometimes againe by a cloude of water, and againe by a pillar of fire: that is to say, he was a light to the godly to comfort them. The *Cherubims* that were depicted in the temple, ouer the place where the people did pray, were portraie with a double face, one of a man, another of a lyon: to signifie the carriage of a minister in his place, either in humanitie, or in a lyon like seueritie according to his auditors qualities. The eies that are the lanterne of the body, are only seated in the head: to shew that the minister who is the head of his people, & is called by *Christ*, the light of the world, ought to haue his eies about him, to see what euery one needeth. He is in sagacitie & foresight to imitate *Joseph* who in plentifull times,

H 2 did

Exod.3.2,

7. & 13.21

& 19.16.

& 24.16.

17. & 33.9

Ezeb.10.

14.

A worthy

minister de-

scribed.

Matth.5.

14.

Gen. 41.46., did prouidently prouide against yeeres of
47, 48, 49. future scarfitie. It was prouided by God
Levit. 22.
^{22.} by speciall decree, that no blind creature
 as an oblation should bee presented vnto
 him: the Minister that giueth not to euer-
 ry one his due, is blinde, and vnworthy
 of his place. *Cherubims* that were pic-
 tured, were full of eyes, and such were the

1. Kjn. 6. 23 supporters of *Solomons* temple: the minis-
 fters that are the bases and proppes of the
 spirituall building, must haue eyes of
 knowledge to guide all their actions. Those
 that are made watchmen in the
 borders and skirts of the land, are such
 as dwel there. For to them are best known
 the neighbour countries round about and
 they haue in greatest hate the adioyning
 enemie, from whom they haue so often

Eze. 33.2.6 receiued the great scathe. The Minister
7, 8, 9, 10.
etc. is called the watch-man of the Lorde of
 hostes, and such a one should fully be ac-
 quainted with the state and condition of
 the people that are round about them;
 and he should be an enemie to Gods ene-
 mies, and should set foorth the truth with
 modestie and veritie. A Minister there-
 fore must sometimes bee graue, that hee
 may not be contemned: and sometimes
 affable

affable, that hee may not seeme proude. He must as *Salomons* wise man, know his time and place, and minister mercie and justice accordingly. As the Rulers daughter was raised vp to life in her fathers house : the widdowes sonne of the citie *Naim*, out of his mothers doores. *Luke* 7.11. *Matthew* 9.18.25. *Job* 21.37. *44.45.* *Rom* 14.1. *& 15.* *Matthew* 18. *15. &c.* *Tit* 1.9. *&* *2.2. &c.* *1.Tim* 1.20. *& 5.1.2.* *1.Cor* 5.5. *Iude* 22.23. *2.Cor* 6.14. *15.*

Lazarus before a generall assembly of all sorts : so some are to be dealt withall priuately, othersome openly : othersome are to be handled as weaklings ; and others as wilfull ones. we are to beare with some men, and other some are to bee giuen vp to *Sathan* : some are to bee plucked out of the fire, and other some are to be cast into the fire : some are to bee kept in feare, and some are to be helde vp by loue: some are to be vsed as our owne bowels , and some as rotten members are to bee diuided and sundred from the body. But because there is no communion betwene light and darkness, truth and falsehood, the table of the Lord, and the table of deuils : lay first the ground of repentance from dead workes, and heave vp sinners by their shoulders and set them vpon their feete, and then thou shalt haue time and place according to his apprehension

of the former, to make profit of all Gods mercies. A vine-yard before it can bee planted, must haue all stones, flubs, ob-stacles first to be remooued. No man can can build a newe house in the roome of the olde; vnlesse he first doth take downe the old: wherefore when *Jeremie* was au-

Jerem. 1.10 thorized by God a preacher to the natiōs, the parts of his coniission were to *pluck vp, and roote out, and to destroy, and throwe*

Matth. 3.2, 3, 6, 7, 8, 10, &c. *downe, to build, and to plant.* The *Euange-*
list, from God hath receiued such a rowle,
2. Tim. 4.2, 5. it being inioyned him, *to prepare the way of the Lord.* Which is performed in these two points: First, Reprehension. Secondly, Instruction.

Luke 7. 26, 27. The *Baptist* the middle-man between the law and the Gospel: a Prophet, and more

than a Prophet, had this double face of *Ianns*. For hee prepared the houses of their heartes for the entertainment of *Christ* their King, by casting downe

Isaiah. 40.4 mountaines, and receiuing vp valleyes, euen the high and humble thoughts of men: and the first part of his Sermon, wholy consisted in the reprehension of sinne.

Matth. 3.7, 8, 9. *O generation of vipers;* and the detection of their dissimulation; *Say not that*

that yee haue Abraham to your father.

There is no man (sayeth Christ) that Matth.10.
pecceth an old garment with new cloth, Luk.5,36,
for the rottennesse of the threades vna- 37.

ble to beare the entrie of the needle, it
wideneth the former rent. Neither did
newe wines agree with the olde Lea-
ther caskes of those times: the newe
tydings of the grace of the newe Te-
stament, appertained to newe men that
had put of their olde conuersation.
The singster of *Israel* hath taught vs
our Lesson, and giuen vs the Notes
wee must alwayes treble vpon, our
song must alwayes bee of mercie and Psal.101.1.
iudgement that wee sing vnto the
Lorde, such as woulde drawe men
from vice to vertue, and vse not the
ordinarie meanes thereunto. *Plutarch* Plutarch,
compareth them to such, who snuffe
a candle, but minister not oyle to pre-
serue the candle. To preach mercie,
and not iudgement: grace, and not
repentance. It is as if so bee a Phy-
sition should promise health to his pa-
tient, when he goeth not about to purge
his hurtfull humors. The fire of the spirit
not onely giueth light, but also burneth:

that is to say, it comforteth & consumeth: the fire of our religion burneth not, but onely giueth light if wee preach but the Gospel: and it burneth onely and giueth not light if we preach but the law. Wherfore in due time and place preach bo. n: preach the law to keep downe presumption: and preach the Gospell to prevent desperation. This was the *Prophets* course; He first shewed them an axe that should

Luc. 3.9. cut them downe for sinne. *Now is the axe*

John 1.36. *laid to the roote of the tree.* Then he poin-

Act. 3.14; ted with his finger to the Lambe of God,

15, 17, 19, that taketh away the sinnes of the world.

First *Peter* wounded the heartes of the Jewes, by laying downe their horrible crueltie against *Christ*: which done, hee gave the medicine to heale their wounds, perswading them to faith in *Christ Iesu*, for the remission of their sinnes. *Paul*

Act. 9.4.3. when he was a *Sau'.*, was first felled to the

5, 6, 10, 11. ground by a light from heauen; but im-

mediately therewi. hall hee was erected

and comforted by a voyce from heauen,

which gaue him certificate what hee

should doe. These baytes being well con-

fected and applyed, and put to the hooke

as they ought, we shall make a very gain-

full

Of the fishes that the spirituall. 305
full fishing. For if they bite not at these,
there is no stomacke in them, or any hope
to be had of them, and so wee relinquish
them.



THE SEVENTH CHAPTER.

*Of the fishes that the spirituall
Angler, or Fisherman onely
fisheth for.*



Li the labour and times
of spirituall fishermen is
to be bestowed vpon the
soules committed to their
charge, for the drawing
them vp from the sincke
of their sinne, and from the bottomlesse
pit of their destruction, to the toppe and
height of their eternall heauenly happi-
ness. For they haue not their places to
purchase Mannors, but men; they are not
to fish for siluer, but soules. If any get a
soule to God, he hath made a fayre pur- *1am.5.19.*
chale, and he hath gotte a goodly inheri- *20.*
tance; *Dan.12.3.*

tance. Wherefore when Christ called fishers out of their shippe vnto the Apostleshippe, he tolde them not that hee would make them fishers of money, but of men, saying vnto them: *Follow mee, and I will make you fishers of men.* This laying out of the nette and hooke, for the preferments of the world (all being fish that commeth to their nette, so that *Naboth* cannot keepe his vineyard in quiet, because it lieth so to the backe-side of *Achabs* Orcharde) is nougnt in all that are spirituall fishermen, and quite opposite vnto their profession.

Ad legem & testimonia: to the study of the Lawe and the Prophets are they onely called, for the instruction of men, which they diuert to their owne lawe and profits, to the impouerishing of men. Are not too many Ministers now adayes, more troubled in themselues for a beast that they haue lost, then for a soule that they haue lost? If they were not, they would not seeke after the one so much, and the other so little. They are better taught of Job, if they would follow him, whose outward passions put him not to passions for the losse of his sheepe, camels, cattell, did not

*Matth. 4.
19.*

*1. Kings. 21.
4, 7, 8, 9,
&c.*

Job. 8. 20.

*Job. 21. 14,
15, 16, 17,
18, 19, 20,
21. 22.*

not mooue him, but at the newes of the death of his deare children , hee rent his garmets(as willing to haue rent his heart) for so maine a losse. O that this extremitie were in vs, for the downfall of our spirituall children stroken dead, not by a wind of the wildernes, but by their wilfull wickednes. O that hee that in name is a *Dispensator*, were not in nature a *Dissipator*, and that the *Speculator*, were not become a *Spiculator*: that the *Prelate*, were not a *Pilate*; the *Pastor*, an *Imposter*; the *Doctor*, a *Seducer*. Oh that men were the mayne chaunce of these men, the marke and white that they did ayme at, and the onely fish that they did angle for. Then wee should not haue so many fatte Priests, and leane people as wee haue: then should the people bee better fedde , and lesse fleeced then they are: then would not Sermons bee so daintie as they are, which come from some strawberre-wise , that is , once a yecre : then should not ignorance set vp such a Monarchie, and spreade so vniuersally. For aske the greater part of people in coutry towns, whether they do beleue in the holy Ghost: & they wil answer you

as

as the *Ephesians* did *Paul*, *wee haue not so much as heard whether there bee an holy Ghost*. How many be there that set their faces against Religion, seeking the spoile of it, by all hostile persecution, to whom if Christ should say as he said to *Paul* before his conuersion, *Why persecuest thou me?* their reply wold bee, *Who art thou Lord?* Many of them may know that there

Daniel 4.31
32,34, and
Dan. 6. 23,
24,25,26,
27.
Actis 7.3,4,
5,8,9 &c.
Jonah 2.3,
4, &c.

is a God, but the right God, the God of *Sidrach*, *Misach*, and *Abednago*, which *Nabuchodnezzar* professed when his vnderstanding was restored him; or the good *Daniel*, whom *Darius* did magnifie and adore after that God had deliuered *Daniel* out of the Lyons denne, or the God of *Abraham*, *Isaac*, and *Jacob*, to whom the promises were made, or the Lord God of heauen which hath made the sea, and the dry land, whom *Jonas* in his distresse openly witnessed, they know not. This is to them a matter of deepe vnderstanding, such knowledge is too excellent for them, they cannot attaine to it, so rude are they and ignorant, and as a beast before thee. And all this may bee giuen to these false fishers that haue changed their coppie fishing, rather for the commodities

Psal. 73.16
22.

dities they may reape frō men, than any way for the commoditie of the mē them-selves. And so in this contrary fense, they fulfill the sentence of their calling, and are fishers of men, by prying into all aduan-tages they can fish for against men, and by grinding the faces of men betweene the milstones of their horrible oppression. But by this wringing the Scripture and causing it to bleede, they shall bleed one day for it, and the blood of so many soules that runne into hell, shall bee required at their hands. *Paul* otherwise fished for men then so, when he said: *Non quare vestra, sed vos.* I seeke you, & not yours. The other sort I know from what rocke they are hewne, they come from the sons of *Eli*, sonnes of *Belial*, who haue this stile after them, like the tayle of a blazing starre: *They were wicked men, and knewe not the Lord.* And what was their vse? *Sam. 2. 12.* truly to get all they could into the nette, fishing for flesh, bayting onely for their belly, and troubling the streame of eue-ry porridge potte, with their vncionciable flesh-hookes of such ranke beards, as did but touch and take. But let them feare their stripes, that follow their steps.

They

Ezek 33. 8.

Ezech.34. They are also of the generation of such as
 2,3,4,5,6,
&c. did much hurt, in the times of the olde
Mal.1,6,7, Prophets; against whome the Prophets
 8,10,12,
&c. pointed their pens very sharply; who did
 eat the fatte and cloath themselues with
 the wooll, and killed of the best, and were
 such wretched ones, as not one of them
 would shut the Church doore for Gods
 sake, or put fire vnder the Lordes Altar,
 vnlesse first they had their fee for it. The
 mopish monkish short are all such, who
 will wincke at any wickednes, so it touch-
 eth no way their credite commoditie.
 But if it concerneth their Free-hold and
 questious affaires, the whole crowde of

Actis 19,24 them come together, as *Demetrius* and all
 25,26,28,
&c. that appertained to the forge came against

Paul, when in the pulpit at *Ephesus*, hee
 declaymed against that Image, for which
 that company did make shrines. All hu-
 mane flesh is fish, that is for our spirituall
 angling or fishing: not one is more to bee
 neglected, then another. For *Christ*
 without restitution of persons, sealed a

Matth.28: generall graunt to his Apostles to fish
 19,20. in all stremes, and to cast their nettes
 ouer all Nations, by the Preaching of the
 Gospel: Hee willed them not to fish for
 the

the *Iewes* onely, or to lay a hooke for a Pharisee, Priest, or the vulgar sort peculiarily, but for all men generally, rich or poore; wise or vnwise: despitable or honorable; saying, *I will make you fishers of men.* All mankind absolutely are vnder^{19.} the charge of the Euangelicall Fishermen, to be drawne out of the tempestuous sea of this world to the kingdom of grace. It is a manifest marke of a false fisherman; of a barterer and purloynet of the worde of God, to runne vp and downe ferreting^{27.} *Matth.17.*
the richer sort, and in a sorid obsequie, to attende such onely as may bring them to dignitie. The Pharisees were such, and such were the Pseudo-apostles of all times, whose resort was onely to the the rich, hanging at euery Noblemans sleeve. Who so is a wise merchant will not vnbundle his seuerall wares to such, as hee obserueth to bee more curious in viewing them, than willing to buy them. So the Preacher should more respect such as will be benefited by his preaching, and are ready to buy such commodities of him, as he shall bee ready to expose vnto them. It is good angling for fishes, when they list to bite.

For

For what comfort can an Angler haue, barely to beholde fishes floating vp and downe, and compassing the hooke and putting their noses to it, and nibbling vpon the baites, & not fancyng to swallow it? I haue euer had more comfort in my spirituall angling of the poorer sorte, who haue swallowed downe the blessed bayte of Gods word readily and greedily, when as Knights and Gentlemen haue but gaped vpon it, and so passed away from it as they came. When *Jonas* cast his preaching neare ouer *Nimueb*, the common assembly were his at the first, wherefore it is sayd;

Math. 11.5.

Ionas. 3.6.

Luc. 7.32.

The word came unto the King of Nimueb, That is to say, it came from one to another vntill at last it came to the King. It is the commendation *Christ* giueth the poore to *Johns Ambasiadours*, that they were the forwardest to receive the Gospell. *The*

poore receive the Gospell. That such are the first fruites of the Church of God, and the fittest to set forward his worke. The Apostle witnesseth, when he saith: *God hath chosen the foolish things of the world to confound the wise, and the weake to confound the mighty, &c.* The nativitie of *Christ* by Gods heauenly Herauld, was first published

shed to the poore shepheards. The sicke,
faint, hunge-starued *Amalechite*, ser-^{1.cor.1,27.}
vant to an *Egyptian*, was the messenger ^{1.Luke 2.8,9}
that brought good tydings vnto *David*:
so *Christ* the secōd *David*, hath instituted ^{1.Sam.30.}
& ordained poor Apostles to bring to the
worlde the glad tydings of saluation: and
most commonly such now are the poorer
sort, and the poorer sort most followeth
thē. As *Gedeon*, but with a weak & meane ^{1.Iud 7.2,22,}
retinuc, surprised the whole vntited force ^{23, &c.}
of *Median*: so *Christ* with a fewe despi-
sed fishermen, hath wonne a great part in
al parts of the world. This hath euer been
the wont of this world, and the course al-
most of all kings courtes, and pallaces of
princes. They shoulde bee in the forward
in obedience to the word, according to
that which is required of them. *Be wise,*
O ye kings, be learned ye that are judges of ^{1.Psal.2.10,}
the earth: serue the Lord with feare, and re- ^{11, 12.}
joyce unto him with reverence. Kisse the
sonne least he be angry, and so ye perish from
the right way. But as if Religion were no
part of their professiō; they are in the rere-
ward, and in hunting, hauking, feasting,
building, bestow their whole liues. And
such haue their *Athists, Parasites, and Sy-*

cophants, to enchaunt their soules with a supine securitie, and to stir them vp into all presumption : soothinge them vp in their euils already done, and giuing them libertie to doe more. For which cause they will capitulate and indent with preachers, and prescribe them a course of speaking, and inhibite the printing of such books, and prouide that such billes come not to the Kings hands, which they haue not first examined and allowed. Wherefore Princes are much to be pittied and prayed for, that in such flipperie pathes they may keepe their feete, and among so many *Syrens* winde themselues out of the bias of the world, and come to the hooke and net of Gods word. But of these men-fishes that we are to bayt for, are many sundry sorts. I list not to diuide them into their seuerall kindes by way of comparison, but I wil diuide the as they were of olde in the Iewish policie into these two natures. 1. Cleane. 2. Vnkleane, *Lvt.11.9,* 10, 11, 12. Vnderstanding hereby; First, the Regenerate. Secondly, and the naturall man. Absolutelie, by the name of a Fish, the *Ægyptian* cleargie vnderstoode whatsoeuer was prophane and abominable; where-

wherfore they did so, we will shew in his place. In this signification wee may fitly put mankinde in general, grounding our comparison vpon this part of Psalmodie.

*They are all become abominable in their do- Psal.14.13
ings: there is not one that doeth good, no and 53.1.3
not one.*

But yet there is that difference among men, as wee haue made before of fishes; wee distinguishe of both kindes by these two markes of knowledge. 1. Their finnes, and scales. 2. Their defect of them. The cleane haue them both: the vncleane want them both. Their finnes(as it appeares)serue as wings vnto them to raise them vp on high, to the height of the water: which serue to shadow out a sanctified man, whose conuersation is in heauen: who seeketh those things that are aboue, and who lifteth vp his minde by heauenly contemplation, aboue all earthly things. The scales betoken as *Gregorie Nazianzen* insinuateth, the doing off the old man, and the putting on the newe: or as the *Latines* would haue it, the doing away their stiffe-nesse and hardnesse of minde, and their tractabilitie and conformitie vnto God.

which are the two termes of a true convert, called in the Schooles ; 1. *Terminus a quo.* 2. *Terminus ad quem.* An auersion from sinne, a conuersion to God: the mortification of the olde *Adam*, and the vi-nification of the newe man. Nowe such as haue neither finne nor scale; neither floate high, or abide in deepes: but keepe wholely in Foordes, and in shalowe wa-ters, wrigling and wallowing alwayes in the mudde as the Eele, Lamprey, Turbot. Such are the worldly minded men that sinke downe into the mire and puddle of sinne, and are so ouerwhelmed and bur-dened with it, as neither they can for-sake their filthy affections: or raise them-selues higher by better cogitations. Such

Rom. 1.22. were the Phylosophers of the Gentiles,
Ephes. 4.17 who insisting in the grosse rudiments of
18. nature, would be led onely by the lyne of
Act. 17.18 her suggestions, giuing the cause of euery action to naturall operation: vnable to consider of the author of nature, who ru-leth and gouerneth it to the accomplish-
ment of his pleasure. But wee be to na-ture not accomplished with grace: for it is a perillous pitte of puddle, to keepe vs
downe for euer. When nature was soli-tarie

tarie in *Peter*, as it was when he mooued his Master not to goe to *Hierusalem*; *Peter* was *Sathan*. But when grace guided him, as it did when hee made that fundamentall confession, *That Iesus was the Sonne of the liuing God*, hee was not *Sathan*, but *Cephas*, and *Simon*, and a blessed man. Also those Lampreyes are those liuers, that straine the Lawe like skinne of parchment vpon the tortures of their wilde wittes, for the enlargement of their lucre. They are slippery Eles indeede, of whome there is no holde to be had, varying the sence and iudgement of Law, as often as they list: and being so slimly and sordidly giuen, as they may not be handled. Of this ranke and retinue likewise, are many of our Clergie-Masters, who greedily swallow vp euery idle ceremonie, vrging the outward letter thereof, neglecting the spirituall meaning thereof, the soule and life of it. Let Orators, and Poets make vp the messe, the quintessence of whose wittes, are nothing else but waues of wast words, a stremme of sillabical slight inuention, a flood of friuolous fantastical fictions, and merely a mud & mire of absurdities: the reformation

*Matthe: 6.
16, 17, 21.
22, 23.*

of euill manners, and such cogitations as are of heauenly nature, agreeing not with their nature. Now, though the sea (which is the worlds looking-glasse, and presen-
teth the image of mens manners vnto vs) affordeth no fish worthy of Gods taste, (howsoeuer it pleaseth him to accept of such as will come to the hooke, or to the drawe-nette of his worde) and wee approue the Apohorisme of *Plato* in *Phaedone*, who saith that the sea can engender nothing that is meete for *Impiter*: yet the premised manners of men, shadowed by the second sort of fishes that are vncleane, are that abominable prophanation, which the *Aegyptians* vnderstood by a fish, against which, ancient holinesse did so oppose it selfe. For such haue no sc ales, which should bee vnto them as it were a habergeon to beare off the fierie dargets of the deuil, vntesse they be the scales of ignorance (as the scales of ignorance fell from *Pauls* eyes, when *Ananias* did conuert him) neyther haue they finnes to raise themselues beyonde their worldly thoughts.

Plato.

Act. 9. 18.

THE



THE EIGHT CHAPTER.

*The Sympathie of natures, of the
fishes of both natures.*

May say of the Earth-fish, and Water-fish; of men-fish, and sea-fish, of the nature of them both: *That paene illa est, & paene illa non est:* It is almost like, and almost not alike, & that it is difficult to distinguish them. Wherein they agree and ioyn together in one, it shall bee shewed in this Chapter: some differences that wee doe obserue to bee in them, we put to the next. First, they are natur'd a like for their crueltie. *Beares Ofæneltit.* beare good will to their owne kinde, and liue, & loue together. Lyons rise not vp in fight against Lyons: nor serpents against Serpents, but fishes feede one vpon another, and liue by the spoyle of their owne nature. Wherefore some of them are called *Lupifluniales, Plinius.*

*River- .
wolues, as
The Pike,
and Perch.
The Eele.*

and such are the Pike, and Pearch especially; and the Ele may goe with them, that liue in the fresh waters; for I meddle not with sea-fish, as meaning onely to deliver such vse, as I haue made of my angling recreation. The great *Ocean* doubtlesse hath infinit of that kind, thus cruel to their kinde. In which respect cheefely the *Egyptian* Priests could not abide them, but as vncleane and prophane, inhibited the seruice of fish to their table, because they did pray one vpon another. These water-wooules are the lively Idea of the woolues of this worlde, whose doings the Prophet decyphereth in this wise:

Micb. 3.3.

And they eat also the flesh of my people, and fley of their skinnes, and they breake their bones, and choppe them in peeces as for the potte, as flesh within the chaldrone. In initio non fuit sic.

In the beginning it was not so. For man was made for a helpe to man, and as a god to man, as *Moses* was to *Aaron*.

Exod. 4.16

Homo homini Deus, was then the sentence in euery mans mouth. But syp subduing nature, or rather grace; the case is altred, and this contrary prouerbe commeth in place; *Homo homini Lupus*: Man is a devouring wolfe ynto man; clo-
thing

thing biniselfe with crueltie, as it were a garment, and wearing it, as a chaine about his necke. The first reasonable creature that was giuen vnto *Adam*, was the woman, which wasordeined for a helper: but the first of her brood which was *Cain*, *Gen. 4.8.* a mercilesse murderer; and with such seed, hath the soyle of the worlde beene furrowed euer since. The brother hath beene the brothers bain; the child hath risen vp against the father, & the father against the child; kin against kin, kinde against kinde. And this is now as kind vnto them, as the skin wherwith they are couered, their habit thereof turning vnto another nature. Wee are not content to wish our enemie dead, but it is a death to vs that hee liueth. We say not onely within our selues *When will he die, and his name perish?* But wee will bee (if we may haue our choice) the very speculators, or spectators our selues. I maruaile not therefore one whit, that *David* made exception against his owne kinde, and did put vp this petition: *Let vs fall now into the hand of the Lorde: and let me not fall into the hand of man.* For he felte what he spake, and spake as he had felte. For hee knew them both, aswell as he

he knewe one hand from another: the mercy of the one, and the mischiefe of the other. For comparing them together hee doth thus distinguish them, by the kindenesse and crueltie of both natures. Wherefore, in the fore-named place, this as reason is giuen of his petition, *For his mercies are great.* If you aske him how great, he answreith, that it is illimitid in these words, the staffe and burden of his *Ode: Thy mercy endureth for ever.* But hee casteth his owne kinde into contrary colours, thus portraying it out vnto vs, that wee might see our selues and bee ashamed. *Their throte*

Psa. 140. 3. is an open Sepulchre: they haue vised their tongues to deceite: the poyson of Aspes is under their lippes. Whose mouth is full of cursing and bitternes: their feete are swift toshed blood. Destruction and calamitie are in their wayes, and the way of peace they haue not knowne. Hee contrarie to all craftes-men of such things, paineth out man vnto ys; so that *Appelles* compared with him, may put vp his penfull. For hee and his Apprentises can take out but the out-warde proprotion of the man; the face, breast, bellie, thighs,

Psa. 5. 9.
Psa. 10. 7.
Rom. 3. 13.
Ec.

thighes, legges, feete, and suchlike, the heart and inward parts, they leauē vnshadowed. But the hand of this cunning worke-man vnbowelleth him, fisteth him throughly, discouereth his hidden minde, and the whole man vnto vs. And truely the Poet consulted with this copy without question, when hee gaue this counterfeit, and did set him vp in a table to our view with a pale and waninge face without blood: with a leane and lanke body without moysture: with bleared eyes: blacke teeth; with a heart made of gall; with a tongue tipt with poison: neuer merry but when others mourne: neuer sleeping because they are alwayes imagining mischiefe. The truth heere-of hath beene practized vpon the master, by the seruant of his owne tabernacle: vpon the Soueraigne, by the subject of his owne Court: vpon the fa-ther, by the sonne of his owne loynes: vpon the brother, by the brother that hath layd in the same bed of his mothers wombe with him: vpon the husband, by the wife, sleeping securely (and as hee nothing doubted) safelie in her bo-some.

If we thinke better of man than thus, we doe beguile our selues, and so the Gentile Christian *Seneca*, telleth thee saying, *Falsus Seneca. lens si confidas ijs tibi occurrentibus : facies habent hominum sed mentes feramus.* Thou doteſt, if hand ouer head thou beleeuest all thou meetest with. For they haue mens faces, but beasts affections. Thus, in regard of their deuouring condition, they may well be copulated, and coodinated with fishes. But herein in this comparison they doe exceed them. That fishes eate but for hunger, and for a time are ſatiſed: but mens minds are alwayes ſet vpon the praye, and they are neuer ſatiſed.

*Examples
of mans
crueltie.
Caligula.*

Medea.

Caligula, ſurnamed for his bloody minde, *Durst ſoaked in blood*, could not glutte his blood-thiſtie appetite, and ſtaunche his bloody iſſue, without the deſtruction of the whole *Roman* nation: wherefore hee wiſhed all their neckes were but one, that he might vnioynt them at once, and one ſtroke might make hauocke of them altogether. It is *Medea*, her wiſh in the *Tradegie*, that with her diſſolution, there miſt ensue an vniuersall conuſion. This is her ſpeach, *Unica fælicitas eſt videre omnia in ruinam tendere cum ego diſcedam.*

dam. It is the onely felicitie for me to see at my departure, all things come to wracke. Such a companion was one of the Poets, who commeth in with such a spoke: Εψε δανοντος γαῖα μυχθωποει, that is to say, when I am once dead, what care I, though the worlde bee on a light fire.

Domitius
Nero.

Domitius Nero, when hee had set fire to the citie of *Rome*, in twelue seuerall places, to shadowe out the combustion of *Troy*, to the *Romans*; sung in the meane time, when the citie was in burning, Ver-
ses out of *Homer*, his heart being hoo-
ped with all barbaritic, and béeing filled
vp to the eyes with all *Scythian* cruetie.

What shal I say of the Vice-consull *Mes- Seneca.*

sola, that ruled in *Asia*, who beheading three hundred people on one day; after this butcherie thus done, he gaue a *pla- dite* vnto it, breaking out into these wordes: *O nobile factum*, *O renowned* *Lucius Syl- acte?* Or of *Lucius Silla*, who by one con- *la.*,
demnatorie sentence, did cast away foure thousand and seauen-hundred soules; and caused a Register to bee made of it, *In perpetuā rei memoriam*: For the euerlasting remembrance thereof? Or of those that killed Christians by thousands, as *Maxi- mianus*,

Maximianus, who burnt in one Temple twenty thousand met together to solemnize

The Spaniards. the Natiuitie of Christ? The Spaniards are without all example; no, no: *Domitian,*

Commodus, Bassian, Dyonisian, comming neere them, and this their villanie among the *West Indians* without mercie shewed, apparantly prooueth, who in one I-land called *Hispaniola*, of two hundred thousand people, scarce left one hundred and a halfe aliue. Thus they threshed with yron flayles those people, as the

Amos. 1. 3. men of *Damascus* did *Gilead*, and man-gled in peeces women with childe, as the

olde Amorites: and mingled blood with their sacrifice of the *Masle*: as *Pilate*

Luk. 13. 1. mingled the blood of the slaine, toge-ther with the sacrifices: taking vp this

Aphorisme and prouerbe of the Prophet;

Zab. 11. 9. *That that ayeth, let it dye.* How farre were these men, from the practise of the pre-cept of the Lawe, which in seeking of

Deut. 22. 6. birds neasts, inhibiteth the taking the damme with the yong?

2. Let the second sympathy, between the Soyl-fish and the Sea-fish, bee their greedie covetousnesse. Wherein the one Bee partaketh with the other. As if the sea

sea-fish had fathered them, and they were of their spawning, no sooner a vild peece of worme is let downe the water, but if they bee in place, it is a wonder to see what a sort doe secke after it. There is no regard of degrees among them: But *Capiat qui capere potest*, is the lawe of that Court. Yea, the frye, and pettie ones doe so fill the place, as the greater cannot come in place. And is not this the fashion of the worlde vp and downe? Is not euery meane office catched vp (if not before) yet as soone as it can fall? Runne not euery one to euery commoditie, as beggers to a doale? Are not many of best marke and qualtie altogether vnprouided for; the meane sort hauing beene before them, and taken vp their roomes? Euery one striueth to bee first at the baite, though their baine bee vnder it: as it commonly falleth out. For Titles, Offices, wordly riches, are nothing else but angle-lynes, snares, nets, to catch vs vnawares: Which so entangled *Iudas*, as hee could never get out of them, before they had trussed him.

The hooke or snare taketh not the fish,
vnleslie

vnlesse the baite take him first. But whilst he runneth so hastily to the baite, & swalloweth it home: the nette or hooke spe-
deth him. The baite of the deuils hooke
is couetousnesse, which killeth and not
comforteth vs. The fisherman baiteth not
his hooke that the fish might only take it;
but be taken of it. The deuill could not
make such a fishing as hee doth, had wee
not such a delight to his baytes, little con-
sidering what harme there is in them.
But the poore fish feeleth it too late, when
he cannot flye from it: *Nam dum capit ca-
pitur*. For he is taken in taking it. The bait
of an hooke is like the egge of an Aspe,
which is very white and goodly to be-
holde, to the out-ward sight, but if wee
breake it, we shall finde nothing but poi-
son in it; and the poison that breaketh out
of it, killeth vs. The red worme, case-
worme, magget flie, small roche, or such
like, wherewith wee couer our hooke to
beguile the fish, are glorious in out-ward
appearance to the fish, but they are the
death & destruction of the fish. So the ri-
ches, prioritie, authoritie of the world, are
but pleasant bayts, laid out for our destruc-
tion. The fishermans bayte is a deadly
deceite:

deceite: so are all the pleasures of the world. Wee may say of them, as *Ioab* ^{2. Sam. 2.} _{16.} said to *Abner*: *Knowest thou not that it wil* *Luke. 17.* *be bitternesse in the latter end?* As all the ^{27.}

waters of the riuers runne into the salt-sea: so all worldly delights, in the saltish sea of sorrowes finish their course. The pleasures of the vngodly world in *Noah* his time, in cheering, carowing, & singing a *Requiem* to theinselues, of a sudaine swoomme away with the flood. *Gen. 7. 4.*

The Iunckets and ioyes of the States-men ^{etc.} of *Palestina*, came tumbling downe together, with the fall of the house vpon their heads. *Belsazar*, in the middest of his

Dan. 5. 4. cups, and Queanes, had such a blowe giuen him by the hand of a Scripture, as quailed his courage, and quenched all his comforts. The peaceable dayes of the wicked, their immunitie from the rodde, their dauncing to the instruments of musick, haue their present period, and in a moment they go downe to hell. Let the lustie-guts, that is in the prime of his age, ^{*Job. 21. 12.*} _{*13. 18.*} and pride of his rage, be sure of a iudgement. ^{*Eccl. 11. 7.*} _{*21. etc.*}

The garmandizing Epicure, hol- *Luke. 16.* lowed not so much whilst hee was in the ^{*19. 23.*}

K earth,

earth, but he howled as much when hee
was in hell. It was but dumpish delight,

1. Sam. 16. that *Saul* had in his mad melancholy in
36, 23. &c. the sweete notes of *David*, sung vpon the
18, 10. &c. harpe. Wherefore mistrust worldly bene-

fits as baites, & feede not so vpon them in

2. Sam. 20 hungry wise. Their pleasings, are leasings:
9, 10.

& their frieſhips fallacieſ, as *Ioabs* kind-

1. Kin. 21. nes was to *Amasis*, killing him by kissing
10, 13. and him. They are false witneſſes againſt thy
22, 6, 8, 12, soule; ſuch as *Iezabel* picked out to kil in-
28, &c. noſt *Naboth*. They are but Parafites to

enchaunt the ſpirit, as *Acabs* Fangueſts
that egged him to battell, promising him
victorie, when it fell out quite contrary.

Reuel. 17. 4. They are bur the intoxication of the great
whore, that giueth vs her poison out of
a ſtanding cup of gold. Thou mayſt ſerve

Gen. 29 18, the world for ſuch wages long enough,
27. & 31. 7 from ſeven yeeres to ſeven yeeres, as *Ia-*
cob did *Laban*, and loſe both thy wages
and labor in the end, as he did. If thou ſer-

John 12, 6, uelt God for goods, and for greedines of
Aſſ. 1. 16, worldly gaine, as *Iudas* did his Maiftre:

38. thou maift be a looſer and gainer as hee
was, who loſt his Aſtleship, & gained
a halter. Wherefore, for our better ſecu-
rity, yſe we riches a raynēt, one that is fit,
being

beeing better for vs, than one that is too long. But it so commeth to passe, that couetousnesse groweth with riches, as the Iuie with the Oke. And as the *Is-* Exod. 10.3 *raelites* murmured as much when they Num. 11.4. had store of *Mannah*, as they did when they had none: so haue wee lesse or more, it is allone, wee are neuer contented. Our hutches may bee filled, but not our heartes. But as fishes doe differ in biting, so doe men. The Roche, Dace, Breame, Rowde doe but pingle, to the Pearche, and Pike; who haue teethe like kniues, and very maine mouthes. If I like the Pope and his Prelats, to such; I doe them no wrong: for their dooing will make good my comparisyon. So hee may bee called, *Caput Ecclesie* the head of the Church. The worde *Caput*, the head, or powle, beeing deduced from the Verbe *Capio*, which is to catch; he hauing beene euer such an absolute catch-powle. Wherevnto an auncient Writer alluding, hee pricketh these Verses vpon his holines sleeve: the whole course of the Coniugation, from *Capio, capis, ad capiendum*, without declination from any point

132 *The sympathie of natures*
thereof, being so inseparably conioyned
vnto him.

Brunellus. *Si caput a capio, vel dixeris a capiendo:*
Tunc est Roma caput, singula namq; caput.
Si declinando capio, capis, ad capiendum:
Retia laxauit retia larga nimis.

3. Herein also the similitude holdeth
beween men and fishes, that both kinds
by nature are dissolute and lawlesse. The
fishes without any order or ranke, runne
euery way as they list, without checke or
controulement; so doth the naturall man
of himselfe, thinking euery thing to bee
lawfull, which is lustfull vnto him. The
smaller are a pray to the greater fish: so
is the poore to the Potentate; the meaner
to the mightier. If there were not lawes
to curbe our crooked and cruell natures,
each mans swerd would be in his fellows
bosome, and right should yeeld to might;
and titles would bee tryed at the pikes
points: a malignant masterie, should ma-
nage matters among men, as it doth a-
mong fishes in their element. How wilie
and wilde we ar by nature, and how wee
walke out of course of our selues, in the
way

way of the worldly, as fishes in the deeps
wee may soone consider, if wee woulde
please to descend into our selues, and by
others maners, to meaure our owne.
The vnruley rule of the olde *Israelites*, is
with a solemne induction thus brought
in, by *Moses*; *R*emember, and forget not,
how thou prouokest the Lord thy God to an-
ger in the wildernes: *since the day that thou*
diddest depart out of the land of Egypt: Deut. 9.8,
9.22.
also in Horeb, Taberah, Massah, and in Ri-
broth-hattauah. They were so orderly
vnorderly, as notwithstanding they had
seen his miracles, which he did in *Egypt*: Num. 14.
yet they tempted him ten times, & obey-22.
ed not his voice. *Aarons* rodde that bud-
ded, was cofered in the Arke, as a liuely
remembrance of their wonted rebellions.
Finally, we are rather Planets of vn-
certaine motion, than fixed stars in their
proper stations: or to keep my selfe within
the hedge of my comparison; we course as
fishes without course, in the whole course
of our liues. Besides, as fishes wee take the Num. 17.
8, 9, 10.
&c,
Of the a-
buse of
power,
strength,
priorities.
priuiledge to the vttermost of our power,
prioritie, and authoritie, ouer others; strai-
ning it as a skinne of parchment on the
hooks, & racking euery ioynt therof vpon

134 *The sympathie of the natures*

the racking of our excessive affections. So that did magistrates the vocall Lawes of the land, by rule of reason, strangle many mens passions, the lesser would be spoyled by the greater sort, without any compassion. For what keepeth these Pronounes in use, *Meum*, and *Tuum*, and maketh euery one owner of his owne, but the power of good Lawes? Why are wee rather Christians, than *Albini-ans*, *Nigrians*, *Cassians*: That is, religious, rather than rebellious: but onely for such sacred sanctions sake as are set before vs? What diuideth and distingui-
sheth persons according to degrees, that they skull not, and skudde not confusedly together, as fishes without difference: but onely such good lawes as are prouided in such cases? The Poets faine, that *Thenus*, the mother of all honestie and vertue, had three daughters, 1. *Europum*, 2. *Europa*, 3. *Europa*. 1. Good Lawes. 2. Justice, the consequent of good Lawes. 3. Peace an indiuided follower of them both. I finde them all hand-fast together, in this peece of Psalmodic: *Giue thy iudgements, O Lorde, unto the King; and thy righteousnesse unto the Kings sonne:*

Psalm.7.2.
1.2.3.

sbm

then the mountaines shall bring forth peace, and the little hilles righteousnesse unto the people. These alter our nature and propertie very much, and by these some sort are ouer-awed sufficiently (though the behauour of some cannot bee bounded, but it will flowe: as *Iordaine* ouer the banckes) counting as *Theodosius*, that *Theodos*, onely lawfull, which the Lawe doth permit. There is also another fashion which would be left, which was taken from fishes, and that is our pleasure which wee take in the worlde, as fishes in the wa-
ter. But therein fishes are not to bee blamed, for they holde their right course: For the deepes are their dwelling places, and they liue no longer then they are in them. But Christians by *Christ* are chosen out of the worlde, and their conuersation with the *Aposle*, is in hea-
uen, and they are crucified to the world, that they might bee glorified with *Christ*. What felicitie can bee in those things, which are giuen ys for a Iudgement? If there were not a judgement in them, they would not bee called *Thornes*, as *Mark*.4.7. they are by our Sauiour. If they were ^{1.}*Tim*.6.9. not a deathfull daunger to some, they *Phil*.3.8. woulde

woulde not haue beeene called *snares*,
as they are by the Apostle. If they
were not of the basest reckning that
might bee, *Paul* would haue giuen a
better name than doong vnto them. But
he gaue that name which was worst of al,
to that thing which he himselfe esteemed
worst of all. If the world were our proper
Element, as the waters are to the fish, we
had reason for our selues to bee worldly
minded: But seeing *Christ* hath sayd vnto vs;
Ye are not of the world. For the
loue of *Christ*, wee must forsake the
world; as *Mathew* forsooke his custome,

Matib.9.9.

when he was called to a better condition:
as the *Samaritan* woman forsooke her
watter-pot, hauing drawne waters from

Ioh:4.28.

the welles of saluation, by conference

29.

with *Christ*: as *Saul* forsooke all, when

Act5.9.10,

he was made a *Paul*, and betooke him-

22.

selfe to *Christ*: as the Apostles wound

19.20.21.

vp their worldly nets, when the draw-net

22.

of the Gospel by the gracious hand of

Christ his dispensation, was put into their
hands.

It is euery way commodious to the life
of the fishe, to bee wholly in the water:
But it is euery way hurtfull to the soule of
man

man, to be ginen vp wholy to the world. For to get worldly gaine, the body would taine lye : but the desire of heauenly glory, maketh it glad to die. Worldly cares maketh a man very vntestie with himself: the comforts of the Spirit, are a superse-
deas to them all, and giue them his abso-
lute *Quietus est*: so that as the holy Ghost

Act 2.2.

filled the house : so grace, peace, and ioy in the holy Ghost fulfilleth his heart.

As he that may walke in the warme Sun, neuer desireth the light of the Moone; so he that walketh in the way to heauen, wil neuer force of his worldly wayes more.

The fish liueth onely by the water, but man liueth not by the world only, but by every worde of God. As that picture is *Mattb.4.4*

more cunning & curious, which the mai-
ster painter himselfe draweth and casteth
into colours, than that which is but done
by his Apprentisles: so our life is more
liuely vnder God his protection, thā with
al whatsoeuer worldly prouision. The wa-
ter sufficeth the fishes in their appetites:
but when we haue whatsoeuer the world
can afford vs, wee are not contented. For
when *Alexander* had cōquered the whole
world, he was cast into a melancholly pas-
sion,

Alexander.

sion, because he had not any other world to warre withall. The world rather feedeth than slacketh our appetites, as oyle doth the fire. The worldling riseth early, and goeth to bed late, and eateth the

Psal. 127.

2.

bread of sorrowe, labouring to labour, and caring to take care: plowing vpon the rockes, and rowling the stone of *Syphus*, and is neuer at rest. He is likned by

Herod. lib.

4. *Pylli:*

Democri-
tus, & He-
raclytu.

one, to a people in *Africa*, called *Pylli*, that are at great warres with the windes.

Democritus Abdorites, had in derision the whole estate of the world: and *Heraclitus* wayled and lamented the course of it. *Salomon* gaue a blowe to the worlde on both cheeks, when he doubled the word

Ecclesiast. 1

3.

Vanitie vpon it: and when hee trebled hee, hee shewed that hee knew what he spake: and that hee would not repeale it. And *Jonas* doth not nick-name them

Jonas. 2.8.

at all, when hee termeth all the delights of it, *Tysing vanities*. It is *Iehonah*, one-

The Rab-
bins.

ly which is his Name for euer, that sufficeth vs for euer. The *Rabbins* doe obserue, that all the letters in that his Name, are *Littera quiescentes*: from whence they exprested this mysticall meaning, that all creatures haue from God their rest. And

the

the Prophet countenanceth not a little
that construction; saying: *In the Lord put Psal. 11. 1.* ⁷
I my trust: how say you then unto my soule,
Flie to your mountaine as a bird? Wee say
 with Bernard: *Sane esse omnium dixerim* ^{Bernard in}
deum: non quod illa sunt quod est ille: sed ^{Cat. & serm.}
quia ex ipse, & per ipsum, & in ipso sunt om- ^{4*}
nia. Hee is God of all: not that those
things are of that nature as hee: but be-
cause of him, by him, and in him are all
things. So that a stome that is cast out of
a sling, or bowe, neuer resteth vntill it
commeth to his center: so God, whose
center is euery where, and circumference
no where, is our onely rest, and without
him onely infinite, our desires are ne-
uer satisfied that are infinite. 5. Fur-
ther, if wee consider of men and fishes
in their naturall stoliditie, wee shall
 finde agreeable correspondencie be-
tweene them. Whereas other creatures,
aswell birdes in the ayre, as such as walke
vpon the ground, giue many outwarde
shewes and tokens of witte: onely the
fish is a foolish creature altogether in-
docible. So as by the fir-name of a fish,
they vnderstood a man of absolute follie
among the *Egyptians.*

Ephe. 2.11 If wee giue man his right, as hee is
12. without God, hee is as foolish as the fish.

Psal 32.9. For the horse and Mule without vnderstanding, to whome **David** compar-
Of the fol- ly of man, as he is
without without
God. And the mouth of the Prophet is of better vnderstanding than hee. *The Oxe knoweth his owner, and the Asse his masters cribbes: but Israel hath not known: my people hath*

Isa. 1.3.

1. Cor. 1.20. *not understood.* I grant they haue the wise-
& 3.19. dome of the worlde, which the spirite of God calleth foolishnesse: *The wisedome of the world, is foolishnesse with God.* **Phar- rosh** saide, *Let vs worke wisely:* when hee wrought most foolishly. The Apostle maketh a great enquirie after the wise, and would faine finde him out; *Where is the wise? where is the crib? where is the disputer of this world? hath not God made the wisedome of this world foolishnes?* Christ calleth such Wizards, Dizzards, wise

1. Cor. 1.20.

Matth. 11. without vnderstanding: when as he saith:
25. *I give thee thanks, O Father, Lord of hea-
 nen and earth, because thou hast hid these
 things from the wise, and men of understan-
 ding, and hast opened them unto babes. And
 the wisest of men (the Sonne of man on-
 ly excepted) calleth them starke fooles,
 saying:*

Prov. 1.22.

saying: *O ye foolish, how long will ye loue foolishnesse?* Hee is no more to be admired that can make much matter, by inuention of wit, of a slender subiect: than the shoomaker is, that can make a great shoe for a little foote. How can they be wise, whose whole cogitations and actions are foolishnesse? For there is no true wisdom, but that which is heauenly, which is the word of God, or *Christ the sonne of God*, the onely subiect and argument of the worde, *who is made unto vs* (by God his Father) *Wisedome, Righteousnesse, & Sanctification, and Redemption.* *In whom are hid all the treasures of wisedome and knowledge.* <sup>1.cor.1.30
col.1.3.</sup>

But this wisedome, is of little wooth with those, who in the eyes of the world, seeme of most worthe; who stope their eares with waxe, when this wisedome is spoken off, and thinke themselues wiser than any of their teachers. But they are but wise after a sort, in *their generation* ^{Luk 16.8.} as *Christ* distinguisheth: wherein indeed they haue eyes as broade as the Moone, and haue a priuiledge aboue their betters. But such a duantage hath the Owle of a man, whose sight is better

ter in the night-time, than a mans. In
deedes of darknesse, such Owles faces are
better fighted than the children of light.
So is the Catte cunninger than a man, to
beguile a Mowse: in wilie craftinesse,
the rudeſt rusticke easilie circumuen-
teth the greatest Scholler. But hee is
but an Asse in the ſhape of a man, who
hath not learned *Christ*: and whose
bringing vp hath not beene in Gods
Schoole. That is *Moses* iudgement,
when hee sayth: *Keēpe the ordinances and*

Deut.4.6. *Laws which I haue taught you: for that*
is your wiſdom, and your understanding in
the ſight of the people, which ſhall heare all
theſe ordinances, & ſhall ſay: Only this peo-
ple is wiſe, and of understanding. When

Pſal.78.57 *Saul* ſtarred from the wiſedom of the
worde, like a broken bowe, he was but
a ſorte for it, and *Samuel* doubted not to
befoole him to his face, ſaying in broad

1. Sam.13.13. *words: Thou haſt done fooliſhly.* *Salomon,*
I affiure you, left his wiſedom behinde
him, when by marriage of ſtrange wo-
men, he worshipped ſtrange gods, doing
as fooliſhly as I heard of any, as the con-
ſequent thereof, euen to the coi mon ca-
lamitie of his Countrye, (it being beſide
the

the scandall of example, the occasion of
the rupture, and mangling of his monar-
chie) too lamentably confirmed. *Jeremy*
wondered, how he should be a wise man, *26.31. &c.*
that is not a Gods-man, saying : *How doe Ierem.8.9.*

*yee say we are wise? yee haue rejected the word
of the Lord, and what wisedome is in you?*

As Ezechiel calleth them, foolish Pro- *Ezech.13.3*
phets: and denounceth a woe as bitter as
worine-wood, to such as take not their
text from Gods mouth, but broach their
owne fancies : so folly is with them, and
they haue no lesse woe, that are wise in
their owne conceits onely; and wise to
the world, and not to Godward. Though *The Turkes*
it bee a rascall religion that the Turkes
professe; yet they haue that grace, as
they command that religion, by the leuell
of their actions : For their Professor of
the Lawe standeth vp, and in his charge
especiall commandeth, that before they
beginne to sit in counsell, they consult
of nothing derogatorie to religion : in-
sinuating religion to the foundation of
all wisedome.

Heathenish men, to drawe on the
popular applause to those Lawes which
they should propound to them: did beare
the

the people in hand, that they were grounded vpon the rules of Diuinitie, and that they were warranted by their owne Gods. *Numa* in a generall assembly at

Of Aegria, Rome, alleged that hee had conference and *Numa*: with the Nymph *Aegeria*, in the scriowle

Inuen. Sad. of those statutes that he then set out. *Sor-*

z. & me- *lon* suggested direction of authority from

tab. 1. & *Mercuria* in like case: *Lycurgus* of *Lace-*

44. Iu 1. ab demon, pleaded his communion from *A-*

v b condit. pollo: *Minos* in *Crete*, sayd he came from

& Plutar. *Insipiter.* *Charondas* of *Cariboge*, tooke

in Numa. counsell of *Saturne*, as he suggested: *O-*

Solon. *Lycurgus* of *Ægypt* with *Mercurie*: *Zamol-*

Minos. *xix* of *Sythia* with *Vesta*. And the peo-

Ch. a ondas. ple of those times vpon such supposals

Oyrus. *Zamolxii.* yeelded, & became obedient vnto them,

wherein they plainly distrusted their own wisedome, and thought it the best wisedome to anchor themselves vpon heauenly wisedome: wherein they were mis-
led with the blindnesse of those tyme,
ignorance as a hand-kerchiefe couering
their eyes.

Exod. 19. But sure we are, that *Moses* had his
16, 18, & lawes deliuerner him from God, vpon the
20, 1, 2, 3. mountaine *Sinai*: which haue beeene since
&c. and 31 confirmed vnto vs by the oracles of Pro-
phets
18.

phets, and by Christ the Law-giuere and life of them himselfe. To this, beare all the Apostles witness, and the Martyrs haue set their redde waxe thereunto. Wherfore, *stultorum omnia sunt plana:* The worlde runnes quicke with fooles; the children thereof sauouring, and fauouring nothing lesse, than Gods worde, the wisedome of the spirit. For if wee take a survey of mens natures: wee may place them all in one of these 3. ranckes and classes. 1. First, of such as are simple by nature, and of shalowe capacite, who are made to dwell in their home-borne stoliditie, by such as are about them of a peruerse subtilitie: These doe not so much as wet their lippes at this wel-spring of wisedome, they haue not a smacke or taste of Gods wordes, and therefore fooles they are euery inche of them. 2. A second sort there are, that are as dangerous, as the former were pitiuous; who are those that make a mocke of the counsels of God, and entertaine with derision whatsoeuer is deliuered to them of God, of the end of the world, of the reward of the good, & of the wicked men, and of the whole mysterie of

<sup>3. Ranks of
classes.</sup>

^{2. Pet. 3. 3.}

4.

^{Iude. 18.}

our sacred Religion. Such are fooles in
graine, but they are lewde and knauish
fooles; and I meruaile that the earth is not
wearie of such a burden. 3 But the ranc-
kest brood of all, are that butcherly bro-
ther-hood, who not onely are colde in re-
ligion, but burn in hatred and detestation
towarde all such as are of that most holy
profession. The flockrs of these diuiliſh
foolish compāniouſ are beyond all com-
parison, hell it ſelue neuer caſting vp more
horrible abomination, than proceſſeth
from their viperous mouthes. And are
there not euery where rablements of
theſe? doe not this follie ſet vp a monar-
chie in the Theater of this wcrldē? were
the world ſacked & ransacked according-
ly, what a pitious part of true wiſemen
ſhould we finde? Wherfore the *Ægypti-
ans* ſpake by booke, when they follow-
ed a man with a ſtū for his follie. For
as we haue meaſured wiſedome by the
lyne of truthe, and weighed it according-
ly by the ſhuule of the ſanctuary: man is
wholly by nature out of ſquare, and way-
eth not a graine.



THE NINTH CHAPTER.

*Of the Antipathie and differences of
fishes of both serues, and of the
angling of both kindes.*



Though in some properties (as wee haue formerly shewed) men so sort with fishes, as if they were of the same body with them in those things, and specially that are of baddest nature: yet in many parts, they differ between themselves, as we may now consider. I. First, though they be of hurtfull nature to those of their own nature, in their owne element, where they catch & kill all they can, and liue vpon the spoile, yet they couet not to go beyond those boundes to prosecute their crueltie. But man wil haue his mind, though he compasseth sea and land, & taketh the widest perambulation that may be throught throughout the whole world.

L 2

We

Wee may say with the Poet vnto him,

Qua regio in terris vestri non plena laboris?

What Country round about,
your labour is without?

The sea with his barres, cannot barre
him of his purpose; but as the Poet saith
of him,

*Impiger extremos currit mercator ad
Indos.*

The merchant, wealth to winne,
doth run through thick and thinne.

The fish is but foolish and innocent, in
respect of man; for the munitions and
machinations that hee dayly doth deuise
are wonderfull, and those onely excogitated,
and opposed against man-kinde. It
would pose the best mans skill in cogita-
tion (I will not say Oration) to com-
prehend the severall deuillish deuises of
man against man ; his threats, reproa-
ches, prisons, tortures, thefes, piracies, vi-
olent affections, of which no man can be
secure in his greatest securitie. *Cicero*
maketh mention of a certaine Phylosopher,
who had made a booke of the va-
riety of diseases (vnto which wee are
subiect) together with the proper causes
thereof: as inundations of waters, epi-
mies,

mies, apoplexies; the venemous teethe of beastes, and such like; in conclusion of all, saith, that more are cut off by the crueltie of man, than by all other means else. For heq is a haminer that is neuer battered: a sword, whose edge is neuer dull: a snare, into which euery one must fall: a prison, which no man can escape: sea, by which we must needs trauell: a general punishment, that must be vndergone.

The fish in the stremme, is onely in danger of the greater sort: for there is none of them assaulteth a bigger than himself: but the veriest men now among men, the salt and sweepage of the court, dare conceiue and contrive the death of the Prince of the court: the mā most despicable, dare arise vp against the honorable. More vngracious is man by much in his generation: than fishes in their kindes.

2. Heerein also is absolute disproportion betweene the ordinarie, and spirituall angling, and the fishes of both natures: that in the one, the frie and smaller sort, doe keepe off the greater: in the other, the greater doe hinder the smaller from comming to the baite. In ordinary angling, you shall often perceiue the bait

150 *The differences, and angling*

so nibbled away, and the end of the hooke
made so bare by the paltrie sort of fishes,
as the great ones seeing it, dare not aduen-
ture on it: wherefore anglers often drawe
vp their hookes, and put whole baytes
vnto them. But in our angling for men-
fish, wee haue the contrarye experiance,
the great water Pikes & Peatches, I aie an
Prelats and Potentates, by their corrupt
examples discouraging them, or by their
ouer-insolent authoritie, detaining them
from biting. If they would giue better
example themselues, the people woulde
soone be better. But if the head be sicke,
the whole body will be heauie. If the eye
be blinde, the whole body will be darke.

*Isai. 1.5,6,
10,20,23.*

&c.

*Matth. 6.
22,23.*

Psal. 133.2

Prov. 29.12

Isai. 24.2,

The oyntment of example, runneth from
Aarons heade, downe his beard, and the
skirts of his cloathing: that is, to the mid-
dle and lowest sort of the people. It is *Sa-
lomons* saying, & Scripture examples bind
it; and moderne proofes find it: *Of a prince
that hearkneth to lies, all his seruantes are
wicked.* For the people take their precepts
out of princes, and prelats practise; suting
themselues to their disposition, according
to the Note the Prophet *Isaiah* taketh of
them, saying: *There shall be like people, like
Priest:*

Priest: & like seruitor, like master, like maid,
like mistresse: like buyer, like seller: like lender,
like borrower. The sins of *Ieroboam*, were
attractiue as the stone, that draweth yron
after it, wherefore to the mention of him
you haue alwayes this addition: *Ieroboam* 6,7.
the sonne of Nebat, that made Israel to sinne. 1. king. 2.
Euery superior standeth doubly charged. 2. Chron. 13
1. With the sin. 2. With the example. For
their sin is, as *Oza* his sore that was in his
fore-head, which euery one might see. But 2. Chron. 26
a fault in a meaner man, is as *Moses* his le- 19,20.
prous hād, which he did hide in his bosom
Princes, prelats, predominant powers, are
the proppes and pillers of the people, and *Exod:13*, &
they are as the cloudie pillar to the *Israe-* 14.
lites, who went as that went, & stood still
as that stood stil. *The Sichemites* were cir-
cumcised, Lord *Hemor* their prince being *Gen.34:20*
circumcised before them. The whole gar- 24.
rison, did cut off euery one a branch from *Judg.9:48*.
a tree, after the imitation and direction of 49.
Abimulech their leader. The armor-bearer
flew himselfe: his soueraigne *Saul* being *1.Samu.31*,
slaine first before him. It was giuen in 4,5.
charge by God, that the captaines & ring- *Nums.10:2*
leaders, at the first blast of the trumpet
should set forward, that the people might 3,4,5, &c.

152 The differences, and angling

Iosu.3.15. follow them. Duke *Iosua*, first himselfe
16.17. passing ouer *Jordan*, with the Arke of the
Iosu.4.1.2. Couenant, and the Priestes with him: the
&c. rage of the waters abated, and al the people followed securely after them. No sooner came the Kings writ to his Lieuutenāt
2.Sam.11. *Ioab*, for the dispatch of *Vriah*, but hee
15.16. executed it accordingly. *Baltazar*, first giuing that euill example, all his concubines prophaned the holy vessels of the
Dan.5.2.3. Temple. *Augustus* laying an heauie taxation vpon the people, *Syrenius* his substitute, by and by leauied it. *Herod* signing the bill for *Johns* death, not one of his
Matth.14. Nobles woulde speake a worde against it, but temporisors they are all the sort of
9.10.&c. them. The whole citie and court of *Ninueh*, were conuerted with their King.
10as.3.5. The Ruler first beleeving in *Christ*, and becomming a Christian, his whole house-
6.7. hold was a Christian congregatiō imme-
John.4.46. diately. Whē *Matthew* the master Publi-
50.51.53. cane, wold be a professor; he invited with
Matth.9.9. *Christ*, many Publicanes to his house, thereby to toll them onto the same profession. The sea followeth the tempera-
50. ture of the ayre: so that if the ayer bee calme, the sea is quiet; but if the ayer rut-
geth,

fleth, the sea foorth-with stormeth: so the people wagge after the example of greater powers, whether it bee good or euill. The riuver hath his nature from the fountaine from whence it floweth: so that if the fountaine bee pure, the riuver water is cleare: but if the fountaine bee corrupt, the riuver must needs drawe corruption from it. The heads of Countries, make their people like ynto themselues, in condition of manners. When *Herod* *statth. 2,3* was a troubled fountaine, at the tydings of *Christ's* birth, all the waters of *Hierusalem* (I meane his subiects) as the Text saith, were troubled likewise with him. Such things as we perceiue to be drawne into example by our batters, we conclude with our selues, that wee may safly imitate. Hereupon saith *Charea* in *Terence*: *charea in Hec inquit non facerem que Jupiter fecit?* *Terence*. Should not I do those things that *Jupiter* doth? Though reason rule some; yet othesome, measure actions by the rule of examples: as the Poets notably doe observe. For what saith *Claudian* in the case?

Componitur orbis.

Regis ad exemplum, nec sic inflectere sensus claudianus
Humanos edita valent quam, vitare gentis:
Mobile

154 *The differences, and angling*

Mobile mutatur semper cū principe vulgus.

The world doth wagge in euery thing,
After the example of their King.

The people stand in greater awe
Of Princes life, than of his lawe.

The common people variable,
With euery prince is changeable.

From which obseruation, the selfe
same Poet lessoneth them thus.

Hoc te præterea crebro sermone monebo,
Vt te totius medio telluris in orbe
Vinere cognescas, cunctis tua gentibus esse,
Facta palam, nec posse dari regalibus usquam
Secretum vitijs.

This I moreouer of thee tell,
That thou in mid^e of all doest dwell
Where all thy deeds are soone espide,
For Princes acts can no place hide

*In Hillico-
nis laudi-
bus.* The same Poet in another peece of *Ode*
and Dittie hath the like tunable harmo-
nie, wryting thus :

Scilicet in vulgus manant exempla regentū;
Vtque ducū lituos sic mores castra sequuntur.

The peoples practise is, as Regents giue
example :

After their liues as sound of home, they
willingly do trample.

Ousd

Ouid hath the like direction vpon the
like obseruation. Epist. ad Li-
nia de mor-
te filii.

Imposuit te alio fortuna, locumque tenere

Inessit honoratum, linea perfer onus:

Adde oculos auresq; irabis, tua facta notamus

Nec vox missa potest principis ore tegi.

Hath Fortune heau'd thee vp on high,

And set in honors seate:

Thy shoulders *Linea* doe apply

To beare the burthen great.

Thou dawest to thee our eies and eares,

Thy deeds we doe record:

Once spoken, cannot be supprest

A publike persons word.

Iuuenal to shew the force of examples, *Iuuenal. sas.*
writeth in this wise. 14.

Sic natura iubet velocius & citius nos,

Corrumptunt vitiorum exempla domestica

magnis:

Quam subeant animos autoribus:

Sooner and swifter vnto sinne

Wee are inclin'd and brought

By euill domestick president

Corrupted and mistaught:

Calling to minde how like hath beene,

By greater persons wrought,

But

But here is the mischiefe, that this our contrarietie to the fish is so dangerous. For if it were but through the meanner men, by whose rudenesse and barbaritie the blessed baite of the Gospell were detained from the worthyer sorte, it would be farre better than it is. For the supine securitie of the ruder rowr, should redounde vpon their owne heads alone: and the greater persons should haue no dammage by it. But the case beeing as it is, that the greater ones scare their inferiors from the hooke that should heaue them vp to heauen, and from the bayte of their blisse, which are the soules, that by their hurtfull example, are carryed head-long into hell. For like oyle, they runne into euery ioynt and vaine: like a Gangreene, they spread ouer the whole body: like leuen, they sowre the whole lumen: they are like a sincke in a Cittie; like a boyle in a bodie: a sparke that setteth a whole country afire. It is the consequence of the Prophet: *The whole body is heauie*: hauing tolde vs first, that the head was sicke. The rancke corrupt humour runneth frō the crown, to the soule of the foote, and leaueth no free spot of

a sound body. Though a smaller stone chaunce to drop out of a wall, the voyde roome is not espied, or if it bee, it with ease againe filled: but if a great corner stone falleth, it bringeth downe a rowe and heape of smaller with it: when a meane man sinneth, he falleth alone, but the misdoings of the mightier men by hurtfull example that drawe on others with them, doe very mightie mischiefe. Wherfore the sinnes of the inferior sort, are wholy given to their rulers and gouernours. Wherefore *Moses*, when the *Exod. 32.* people had sinned, censured *Aaron* the 21. Priest for it, saying: *What did this people unto thee, that thou hast brought so great a sinne upon them?* And hee doth rightly in it. For if a clocke bee out of kelter and frame, I trowe the clock-keeper is more to bee blamed, than the clocke which is at his ordering? And bee such sure, that they shall bee one day soundly charged for it. So was *David* by *Nathan*, who in the midst of mercie pronoūced ouer him in the forgiuenesse of his sinnes, snebbed in this sort for his euill example: *The Lord hath put away thy sinne, thou shalt not dye. Howbeit because by this deed, thou hast*

158 *The differences, and angling*

2. Sam. 12. *hast caused the enemies of the Lord to blasphemē, the childe that is borne unto thee shall surely dye.* The Oliue tree that is planted among the vines, because it occupēth bnt a little roome hurteth not the vines: but the nuttree, that cōbreth the ground, & taketh vp such a wide space, doth greatly hinder them. The Potentates, that take vp all the roome of the land, & sway al things as they list, are dangerous to the vinearde of the Lord of hoasts, by their securitie and hostilitie: the trebuler sort that are thrust to the wall, that never growe high, or ouerdeepe others little, by all the euill they can doe, can damnifie others. O therefore, that it would please God, to sweepe their house, that we might finde his lost groat: to turne them that they might be turned, and thereby turne such as are vnder their charge, vnto the worship of God. For as by their fearefull euill examples, they holde vp as it were the chinne of iniquitie: so by these good examples in their conuersion vnto God, pietie would set vp a monarchie among vs. *David onely by the line of his good life, did drawe Saul vnto him, holding vp such a lumpe of vprightness vnto him, as did enlighten and*

inflame him. The *Baptist* beeing a man ^{1.Sam.24.} of such absolute carriage, as no man could ^{and 26.15.} approoue: hee had heapes of followers, who swarmed like Bees about him, & admired him, & applauded him, as the *Mef-sias*. The theef that was crucified with our ^{Luk.3.7.12} Saviour Christ, seeing such strange loue ^{15. & 23.} in the Lorde, as praying for his persecu- ^{43.} tors, at the very nicke and last cast was conuerted by it. *Paul* by his learning and life, together by his wordes and workes wrought a great worke among the Gentiles. He did not fight as one that beateth the ayre: but hee looked to his carriage, and so humbled his body, that hee might not bee a reprobate himselfe, whilst hee ^{1.Cor.9.21.} brought saluation vnto others. It is the ^{22.27.} point *Peter* much standeth vpon, and laboureth to perswade, that such as are lights, might so lighten the world: that it ^{1.Pet.2.3.} seeing the same, may glorifie God in the day of visitation. 3. There is further this marke of difference betweene this two-folde fishing: that the fishes of the one side are taken to dye: but such as are taken by our Ministeriall fishing, are taken that they might liue, they are translated from death to life for euer.

Their

Their resurrection from the pitte of their perdition, maketh them partakers of the second resurrection to eternall saluation. Common prooef teacheth the one, and spirituall prooef the other.

Ephes. 2.1.

You hath bee quicked, that were dead in trespasses and sinnes, saith the Apostle.

Col. 2.13.

Answerable hereunto; is this his other asser-
tion: And yee which were dead in sinnes, and in the uncircumcision of the flesh,

hath bee quickned together with him. And this estate and condition of the

Job. 5.5.

faithfull, is plainly declared by Christ, when hee saith; *The houre shall come and*

now it is, when the dead shal beare the voyce of the Sonne of God. Wee were all of vs

without Christ, dead in our sinnes, and were buried in the bedde of darknesse of all errors, and superstitions, into which

by the subtile illusions of Sathan wee haue beene ledde, and held in the cap-

titutie and bondes of them. But Christ, who hath destroyed the kingdome of

darkenesse, hath brought vs backe to life, and the light of faith. As he stayed

Luke 7.15.

the widdowes son when the Porters had him on their shoulders vpon the beare,

and restored him to his mother: So when

wee

wee were giuen vp to the seconde death, *The great
and the deuils officers were busie about
vs, to carrie vs away with them: Christ
with his sauing Worde came among vs,
seazed vpon vs, tooke vs out of their
hands, and restored vs to our heauenly
Father. Christ was the day-man, and me-
diator betweene God and man; and spake
comfortably to vs, as vnto Hezechias,
Thou shalt not dye, but liue. Adams state
was happie in his earthly Paradise, but
the case was quite altered with his sinne.
And wee may take vp Iobs wordes con-
cerning him; His sharpe was turned into
mourning, and his organs into the voyce of
them that weepe. But wee are safe e-
nough againe by his seede, the seconde
Adam by whome wee are saued, the
omnipotent worde of God, taking our
nature vpon him, and vndergoing the
wrath of his Father, and death the wa-
ges of sinne due vnto vs. Whose side
beeing opened with a speare, there ente-
red liuing creatures into him, all such as
are to bee saued, both cleane and vn-
cleane: as of all sortes into the Arke
of *Noah*, that were preserued from dan-*

Gen.7.1,2
ger 3.8.

Gen.2.15.
Gen.3.15.
1.cor.15.
Rom.5.14.
15. &c. &
Rom.1.3.
Hebr.9.14.
23.
1.Pet.3.18
Iohn.19.34

2. king.20
5.
24.
Iob.30.31.
Gen.3.15.
1.cor.15.
45,8c.
Rom.5.14.
15. &c. &
Rom.1.3.
Hebr.9.14.
23.
1.Pet.3.18
Iohn.19.34

ger of drowning. Wherefore my soule
sleepe securely within him, as in a Cau;

and nestle thy selfe in him, as Douses in
the clifts of Rockes, and the Lord

3. Tim. 2.7. give thee vnderstanding
in all things.

(. . .)

FINIS.



